MARCH 11 — 17, 1978

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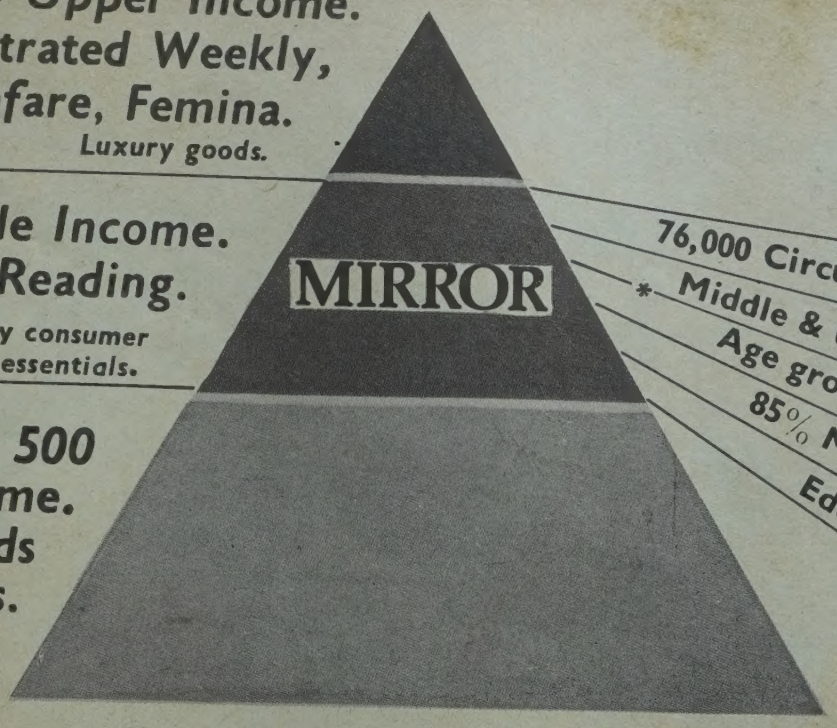

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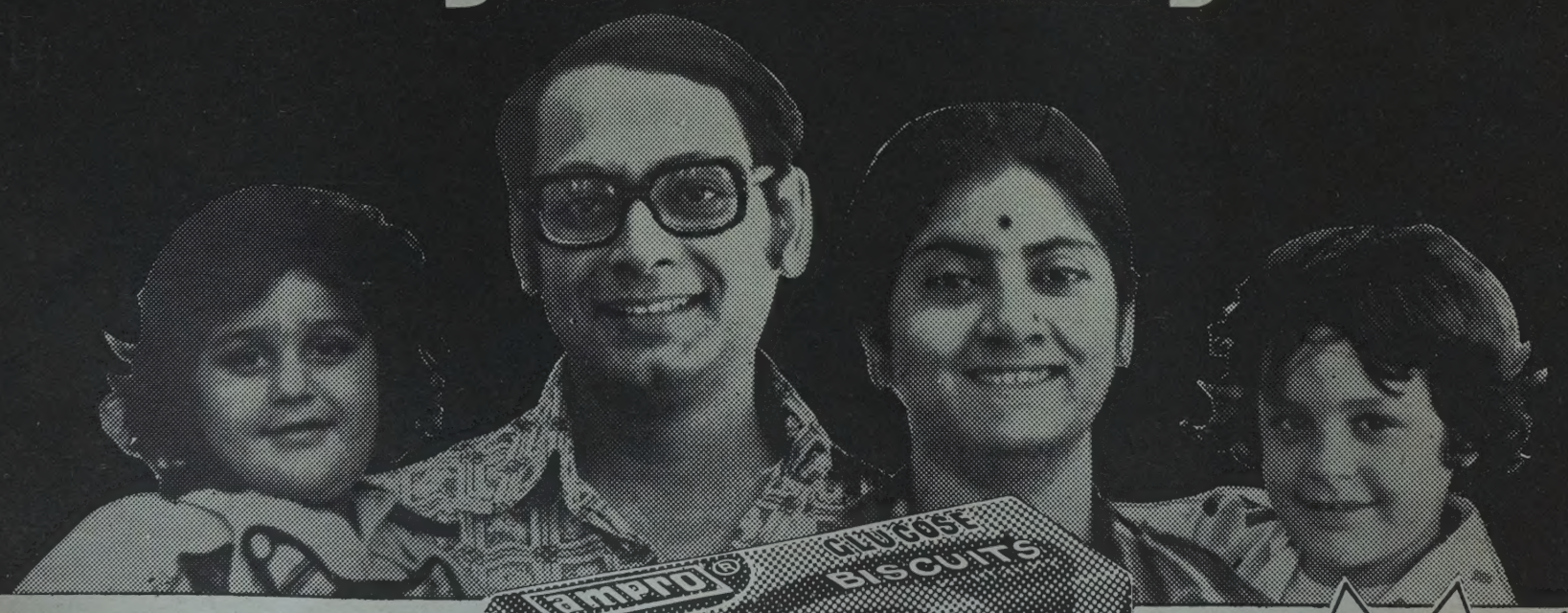

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NEETA PAINTER

Brown-eyed Neeta is an amiable and cheerful teen-ager. At present studying in the Second Year Junior in National College, Neeta intends doing her B.A. in psychology.

Good in sports, Neeta takes equal interest in painting, music, dance and reading. She likes modelling and would love to be a professional model. Neeta is desirous of joining the airlines. She would love to travel and meet lots of interesting people. With her friendly approach, she should make a very gracious air hostess.

Matrimony? No plans as yet, as she is too young to shoulder any responsibilities. Right now, Neeta's mind is completely preoccupied by her ambition to become a model or an air-hostess.

Photograph : Farokh Reporter

VOL. XXXII NO.10 BOMBAY

PUBLISHER & CHAIRMAN J. K. SOMANI, MG. DIRECTOR J. C. JAIN

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PRINTER R. S. SARANGAN

PRINTED & PUBLISHED AT SANJ VARTAMAN PRESS, BOMBAY SAMACHAR MARG, BOMBAY-400 023

PROPRIETORS EVE'S WEEKLY LTD., BOMBAY-400 023

CORRESPONDENTS

PUSHPA HANS, 1-13, Lajpat Nagar 3, New Delhi-24.

AMITA SARWAL, 53, Syed Amir Ali Avenue, Calcutta-17.

S. J. KURUVILLA, 88/3 A, Purasawalkam High Road, Madras-10.

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ANNUAL SUBSCRIPTION

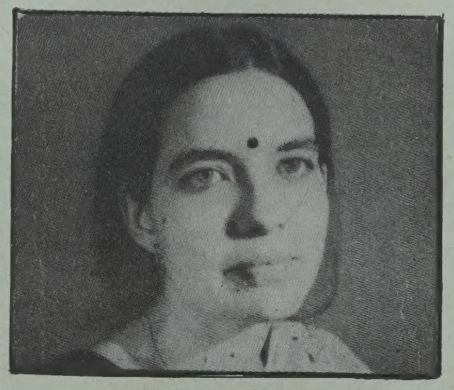
Inland Rs. 65, Foreign Rs. 127 (Sea Mail)

this week

WOMEN AND PERSONAL LAW

The existence of separate personal laws based on religious mores for the various communities in India results in non-uniformity in the status of the citizens of the country. What's more, many of the personal laws have remained stagnant over the years and have not been modified to keep up with the times. The status and condition of Indian women is particularly affected by this situation.

Page 8.



WOMEN AS LAWYERS

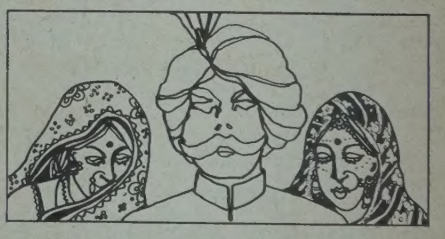
More and more women are going into professions previously considered exclusively male preserves. One of these is the legal profession. Interviews with women lawyers based in Bombay tell of their aspirations, problems and successes. A lone male lawyer takes the plunge and talks about his female colleagues and their careers.

Page 10.

BIGAMY STILL EXISTS

Contrary to popular belief and wishful thinking, bigamy and even polygamy continue to be practised in India with little or no fuss made about it.

Page 14.



COURAGE IN THE FACE OF AFFLICTION

This is the story of two prominent dancers — one an exponent of ballet and the other of Bharata Natyam — who suffered accidents which could very well have put a stop to their careers, but fought against the resultant handicaps until, now, they are once again performing regularly.

Page 38.

FREE LEGAL AID

The high cost of litigation makes it imperative that legal aid be made available free or at subsidised rates to the economically backward. Without free legal aid, the rights guaranteed by the constitution remain meaningless for the vast majority of the population.

Page 21.

ALSO

Divorce: no longer a distant problem, it calls for more attention here—**Page 12,** Eve Today: Indira Maydeo, working in rural health — **Page 19,** Profiles: Jaloo Kanga, editor of the only Angio-Gujarati magazine in Calcutta — **Page 27,** and Vidya Lokhande, running a factory —**Page 15,** Amniocentesis: for more information about the foetus — **Page 35,** Knitting: a lovely dress for the baby — **Page 33,** Film Interview: Ramesh Sippy— **Page 37,** Youth Page: students mobilise cyclone victims in Andhra — **Page 21.**

REGULAR FEATURES

Your page & Horoscope/**7**, Comics/**17**, Short Story/**22**, Fashion/**24**, Beauty/**27**, Cookery/**28**, Frankly Speaking/**41**, People & Events/**44**, World of Eve/**45**, Madam I'm Adam/**46**.

Is your hair dull, lifeless? New Halo Tonic Shampoo makes it bounce back to life

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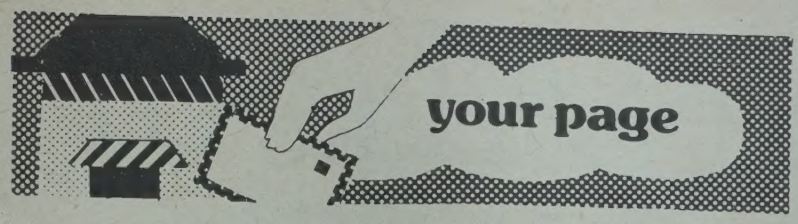
Get New Halo Tonic Shampoo and bring your hair back to life.

New Halo Tonic Shampoo gives new life and lustre to dull hair

TS G.178

Do you have anything to say? Then say it here. We pay Rs. 25, 15 and 10 for the three best letters.



1st prize

OUT OF THE HOUSE. . .

Being a working woman has given me tremendous satisfaction, even though it has been difficult sometimes with the servants not turning up. However, in spite of all the drawbacks (what with people asking why I should work, at this age, at a door-to-door canvassing job), I have had a successful one-and-a-half years, earning a good amount of cash which definitely eased the financial situation. My husband did feel bad to see me work—this was a tough job, as in the 'Chit' business you have to meet various types of people. Some make you feel so small, whereas others praise you for your confidence and enthusiasm. Now my husband is so proud of me as I have turned from the quiet shy wife to a bold, confident woman who can meet and mix with all types of people. So, ladies, go ahead; be the emancipated women of India and earn by sheer hard work and patience, as the reward you get is ample. You look and feel much younger, you don't waste precious time, your life is richer for the betterment of you and your loved ones—so look forward with a smile and the world will smile with you!

Mrs. Leina Sidhan, Bangalore.

We have come across many couples like you—complementing each other, proud of each other's contribution to the well-being of the family. Of course, there is the other side of the coin—as the next letter shows. . .

2nd prize

. . .OR, IN?

The primary objective of a housewife is to keep a home together, and to create happiness for her husband and children. A woman who vociferously and bitterly complains of the domestic drudgeries of her fate should, perhaps, never have opted for marriage if she cannot accept its implications and fulfil her obligations to (and in) marriage with adult grace.

Agreed, this is not the ultimate challenge for certain other women, who efficiently discharge their obligations to the home and have adequate domestic help, so after due supervision and regularisation at the home front, their mental reach goes far ahead and seeks fulfilment at career or business levels. These are the women who do not sit around voicing empty hopes, they manage to get out and find interesting and creative jobs; they come home feeling spiritually elevated after a day's creative work, they manage to provide comfort and companionship to husbands and to bring up their children to be disciplined, responsible and self-reliant. Frankly, satisfaction and well-being come from within, not without—some women crib compulsively, but they are limited by their own particular recreations of idle gossip sessions over coffee and cake which get incessantly boring after a while, gross indulgence at the dinner table which makes for physical discomfort and edginess and finally, one feels sorry for the plight of children who obviously have very little inspiration coming to them from such slack and sluggish mothers. For one's natural pride and delight is one's home—if that is neglected and falling to pieces, there can hardly be any other sustaining interest or peace any place else!

Tasneem Fakir Mohammed, U.A.E.

You imply that there is a breed of super-women who alone can manage both home and job. Not so. We believe most women can do it, provided they receive encouragement and appreciation from the rest of the family. And we believe, most strongly, that it is up to the woman to make a choice, without that choice being labelled either "good" or "bad."

3rd prize

SMOKE NOT, WANT NOT

"Cigarette smoking is injurious to health", screams the statutory warning from cigarette packets and in cigarette advertisements on buses and in the newspapers.

But, instead of limiting ourselves to this merely negative approach, why not develop something more constructive as is being done in the U.S.A. where non-smokers are given substantial discounts on life insurance premiums provided they meet standard health requirements and sign an affidavit that they have either not smoked for the past two years or else never took up the habit initially?

Non-smokers also qualify for discounts on motorcar insurance premiums as distraction, smoke in the eyes and dropped cigarettes, tend to make a driver accident prone. Home insurance premium is also less as underwriters feel that not only are many non-smokers more prudent and self-disciplined, but that statistics-wise one out of six fires in the home has been shown to have been caused by cigarettes or matches.

If the Government can consider using disincentives to tackle problems like the population explosion and alcoholism, why not use the incentive method to curb the equally hazardous addiction to smoking?

Myola Pereira, New Delhi

Neither incentives nor disincentives really seem to work. Motivation is the prime requisite. You have to be convinced that a small family is good for you, that alcohol is bad, that smoking is hazardous.

MORE CASH, NOW

We have now increased the prize money for the three Best Letters to Rs. 25, Rs. 15 and Rs. 10.

We are, however, discontinuing the system of sending a complimentary copy to each writer.

this week for you

K. H. Shroff

For The Week March 11 to March 17.

ARIES (March 21— April 19) Avoid controversy matters and litigation. Discretion is the better part of valour. Short trips reduce tension. Favourable days: 11, 16.

TAURUS (April 20 — May 21) Your stamina and even laziness bring good luck. Financial gains from many sources including legacies. Favourable: 13, 14.

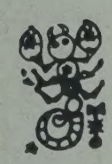
GEMINI (May 22 — June 21) Forceful Jupiter helps your mental and physical agility. Intellectuals and artists have full scope and success. Favourable days: 15, 16.

CANCER (June 22 — July 22) Self-confidence and enthusiasm act favourably on your mental and physical condition. Favourable days: 13, 14.

LEO (July 23 — Aug. 23) Socially in demand with benefit. Benevolent Jupiter speeds up all your plans to your satisfaction. Misunderstanding in personal affairs. Favourable days: 10, 11.

VIRGO (Aug. 24 — Sept. 22) Health care necessary. Avoid heavy work. Good for parties and emotional affairs. Engagement and marriage for the unwed. Favourable days: 13, 14.

LIBRA (Sept. 23 — Oct. 22) Keep status-quo. You may find irksome situations in your vocation. Good news from abroad. Favourable days: 15, 16.



SCORPIO (Oct. 23 — Nov. 22) Diplomatic moves help overcome the obstruction prevailing from Saturn. Try and approach influential connections. Favourable days: 16, 17.

SAGITTARIUS (Nov. 23 — Dec. 21) Rely on hunches. Success in contest, sports, travel. Favourable for legal profession and signing documents on new ventures. Marriage for unwed. Favourable days: 10, 11.

CAPRICORN (Dec. 22 — Jan. 19) Opposition to your ideas and working methods dwindle away. You can launch your efforts to defeat adverse elements in your way to progress. Favourable days: 14, 15.

AQUARIUS (Jan. 20 — Feb. 19) Realization of ambition instils self confidence. Good week for artists and people connected with aviation and travel agencies. Inspiring love life. Favourable days: 15, 16.

PISCES (Feb. 20 — March 20) All your affairs go well, especially for people connected with the world of art. Love affairs smooth and broken courtship patched up. Favourable days: 13, 14.

PERSONAL LAWS:

DENIAL OF JUSTICE TO WOMEN

Niloufer Bhagwat

Even though we claim to be a secular state, various communities are permitted to retain their "personal" laws which perpetuate ancient wrongs on women

A peculiar feature of the Indian legal system is the existence of multiple systems of law that govern different religious groups in matters of personal status such as marriage, divorce, guardianship, inheritance, etc. Article 44 of the Indian Constitution clearly formulates the directive that "the state shall endeavour to secure for its citizens a uniform civil code." However, this remains a pious hope and the various religious groups, Hindus, Muslims, Christians, Jews and Parsees continue to be governed by their "personal" or "religious" laws.

The consequence of this policy of non-intervention by the State in the "personal" laws of minority groups has been that no legislation has been introduced to amend the "personal" laws of the minorities which have remained in the same stagnant state as in British India. This has not only accentuated the artificial differences between various religious groups but perpetuated the legal inferiority of women. In contrast, the Government, despite opposition from obscurantist sections of the majority community took the initiative and attempted some reforms of Hindu law.

This would lead to the logical conclusion that despite the secular protestations of the Government it has not assumed responsibility for the welfare, development and progress of the minority communities in the country. Moreover, this state of affairs exhibits the Government's total apathy and indifference to the emancipation of women. Article 14 of the Indian Constitution enshrines the principle of "equality before the law and equal protection of the laws within the territory of India." A survey of the "personal" laws of the minority communities and even of Hindu law after the amendments reveal the disparity between Article 14 with its principle of "equality" and the existing discrimination against women under the "personal" laws.

The main argument advanced in favour of the retention of "personal" laws of different religious groups is that any attempt to reform would involve interference with religious affairs. Conservative groups interested in preserving the exploitation of women have deliberately confused the issue by their refusal to demarcate religion and theology from what are mere customs and usages evolved to further the interests of the dominant section. The opinion of women on this issue has been deliberately ignored and the situation continues to be invidious.

Divorce laws of the minority groups are characterized by variations and unequal treatment. The Indian Divorce Act 1869 which governs Christians discriminates between the husband's and wife's right to seek a divorce. The husband can obtain a divorce if the wife has committed adultery, the wife has to prove some other offence such as bigamy, cruelty, desertion, etc. in addition to adultery to obtain a divorce. No provision has been made in this Act for divorce on the grounds of cruelty alone, thus compelling individuals to resort to false allegations of adultery in order to obtain a divorce.

Under the Muslim law a husband has the unlimited right to divorce his wife by merely pronouncing "talaq," the presence of the wife is unnecessary. A Muslim wife on the other hand can divorce her husband only when the husband has delegated to her the right of divorce in a marriage contract, or there is divorce by an agreement in which the wife gives some financial consideration to her husband, by mutual consent, or by filing a divorce petition in court under the Dissolution of Muslim Marriage Act 1939 on grounds of desertion, cruelty, insanity, refusal to maintain, etc.

Despite the fact that several Islamic countries, including Pakistan, have placed several restrictions on bigamy without an apology, in India a Muslim continues to have the legal liberty to marry more than one wife upto a legal limit of four. The Government, by the Hindu Marriage Act 1955, abolished polygamy among the majority community but has not intervened to make monogamy the rule for all marriages in the country.

Among the Jews in India though monogamy is the general practice, in specified cases marriage with more than one wife continues to be permitted, for example in case of failure of the first wife to bear a child. This situation also calls for immediate reform.

Just as the Hindu Minority and Guardianship Act 1956 upholds the superior right of guardianship of the father, so also under the Muslim law the father's position as natural guardian is dominant, the mother is not recognized as the natural guardian during the existence of the father though she has a right to the custody of a male child until he is seven years old and a female child till she has reached the age of puberty.

Under the Guardian and Wards Act 1890, which applies to all the other communities except Hindus and Muslims, the father's right to guardianship is primary. Reform must be immediately introduced to give both parents equal rights of guardianship in law, the deciding factor being the interests of the child and provision for granting access to the child to the parent denied custody.

As far as the laws of inheritance of different religious groups are concerned, women are discriminated against. Under the laws of inheritance prevalent for intestate succession among Parsees, the rules of devolution of property of male and female intestates differ resulting in discrimination against daughters and mothers. The son is entitled to an equal share in the mother's property along with the daughter, but the daughter is not entitled to the same right in the father's property, the daughter's share being half that of the son.

Among certain groups of Christians, such as the Christians in Kerala governed by the Travancore Christian Succession Act 1916 and Cochin Christian Succession Act 1921, a widow or mother inheriting immoveable property gets only a life interest terminable on death or remarriage.

The Muslim law of succession discriminates between male and female heirs of the same degree, the share of the female being half the male's. Legislation should be introduced to give equal share to the widow and the daughter along with the sons as has been done in Turkey.

Except Muslim women, women belonging to all other communities are entitled to alimony on divorce. A divorced Muslim wife has no right to maintenance beyond the three months' period after the divorce. Section 125 of the Code of Criminal Procedure 1973 has made a provision for awarding maintenance to divorced Muslim women in specified circumstances. However, the amount awarded by the Criminal Court cannot exceed five hundred rupees. This is no substitute for a provision for alimony.

Under the amended Hindu Law of Succession, though women's right to inherit has been recognised, the retention of the concept of 'Mitakshara coparcenery,' whereby the sons get a share of the father's property in addition to their own interest as coparceners results in continuing the inequality between male and female heirs. Further, section 4(2) of the Hindu Succession Act excludes the devolution of tenancy rights on agricultural holdings under state law from the scope of the act with the consequence that in various states conservative landed interests have successfully excluded widows and daughters from inheriting their share of agricultural holdings by state legislation, for example the Uttar Pradesh Zamindare Abolition and Land Reforms Act 1950.

A Hindu married woman has no legal right to reside in her parental house; this right is res-

tricted to unmarried daughters and widows only.

Polygamy, though legally abolished, continues in Goa, Daman and Diu in the form of legally recognised local customs. A Hindu male can enter into polygamous marriages by mere conversion to a community which allows him to do so.

One of the more obvious inequities of these "personal" laws is that the contribution of the wife to the family's economy or the "economic value" of the effort in running the house and relieving the husband of all domestic responsibility is not recognised in law. In case of divorce or separation, married women who have been constrained to give up their employment and have no independent source of income because of their domestic duties and obligations have no legal right to the assets acquired by a husband during the subsistence of the marriage. It is only those women who have been working during the marriage who can claim a share of the property or other assets acquired during the marriage.

There is an urgent need to give legal recognition to the "economic value" of the contribution made by the wife through domestic work for division of ownership of property acquired during a marriage. On divorce or separation the wife must be allotted a share of the property acquired during the subsistence of the marriage. Moreover, a husband should not be allowed by law to will away the wife's share of property acquired during the subsistence of the marriage.

At several meetings, conferences and seminars convened by various organisations of women in the country during and after International Women's Year, resolutions were passed for the enactment of a uniform civil code. However in the absence of an organised militant group of women in Parliament even this limited demand has not been acceded to by the government.

Within the framework of this article the focus is on legal equality and the need for uniformity. Yet it must be sufficiently emphasised that whereas there is a dire need for a uniform civil code, the enactment of the code will not automatically set right the wrongs perpetrated on women as in large parts of the country their situation is comparable to that of "bonded labour", women being the first human commodities to be sold in times of famine and economic distress. Until this situation exists access to courts of law and any form of equality or justice will be impossible for those burdened with economic want, illiteracy, and degradation. A revolutionary change in the status of women can only be brought about within a political system which represents the exploited sections of society.

RAISING THE AGE OF MARRIAGE

Shivanand Karkal

THE PROPOSAL TO RAISE THE AGE OF MARRIAGE CAN HELP TO SOLVE OUR POPULATION PROBLEM

From time to time and on occasion to occasion (particularly while inaugurating some Ayurvedic conference or the other, or while opening a college for Unani studies) our Health Minister, Mr. Raj Narain, has mentioned numerous "methods" of yanking India's runaway population to a less mind-boggling number. These he has mostly confined to exhortations for abstinence, brahmacharya, coitus interruptus, indriya nigriha (which, for a change, has nothing to do with Mrs. Indira Gandhi, thank goodness!), yogic asanas and what-not -- all liberally spiced with quotes from the Puranas, Vedas, et al.

To the intelligent observer, this much will be clear — that the Janata government was catapulted into the driver's seat in Delhi mainly by the nasbandhi phobia, particularly in the northern states, and that, consequently, the Janata government, for political reasons at least, will not touch anything even faintly smelling of the much-hated "family planning" with a barge pole.

The rechristening of the Union Health and Family Planning Ministry as the Health and Family Welfare Ministry as soon as the mantri with the red bandana came on the scene, should have been pointer enough. Naturally, demographers, public health authorities and the more concerned of our citizens have been appalled by this tepid interest in a subject of vital importance to the nation's future.

The Health Minister has now come up with something a little more practical — a proposal to raise the marriage age from 15 to 18 for girls and 18 to 21 for boys. Though, ultimately, the amended marriage age for girls is likely to be 16 and not 18, it becomes essential at this juncture to consider what exactly the proposed scheme to hike up marriage ages hopes to achieve.

With a population long past the 630 million mark, India now possesses more people than the US (224 million approximately), the USSR (255 million approximately) and Japan (about 111 million) combined and "adds an Australia" (about 15 million) to her population every year. The current death rate is 15 per 1000 and the birth rate 35 per 1000 of population. Thus, with a growth rate of two per cent, India's population is expected to cross one billion by the end of the 20th century.

The causes for such a high rate need to be carefully analysed, because it is here that the amended marriage act will be most effective. The undoubtedly high fertility of Indian women is a major contributing factor to our population explosion. A number of research studies have conclusively proved the relationship between fertility and the age at marriage. As Indian women, in general, marry at a much younger age than their Western counterparts, their fertility, in terms of the average number of children born, is very high.

According to the Marriage Act of 1955, the legally permitted marriage ages presently are 15 for girls and 18 for boys.

In this connection it is pertinent to note what many demographic studies have established, that the raising of the marriage ages from 15-16 to 19-20 can reduce the annual birth rate by as much as 25 per cent.

Besides, the raising of marriage ages is also bound to result in rich dividends in terms of reduced infant and maternal mortality rates. Again, both these are very high in India, and early marriage age is largely responsible. The age group 20-30 is considered the best 'reproductive phase' in the sense that it is least likely to impair the health of the mother or her baby. Pregnancy below 20 and after 30 years is fraught with more dangers.

To sum up, therefore, the raising of marriage ages will achieve two objectives — one, a reduction in population and two, better maternal as well as child health standards.

So far, so good. We now need to examine the feasibility of the scheme in the present context. Statistics reveal that things couldn't possibly be worse — one out of every ten Indian girls aged between 10 and 14 is already married, and so are three out of every five in the 15-19 group. In a country where child marriages are still not a thing of the past (as recently as last year, about 10,000 babies were "married" in a mass ceremony in Marwar, Rajasthan), the 50-year-old Sarda Act is ineffective. Illiteracy, poverty and many other socio-economic reasons, exerting their greatest influence in rural India, are at the root of this state of affairs.

Fortunately, there has been a rise, however gradual, in the average age of Indian girls at marriage, from 1951, when it used to be 13. The following table reveals the snail's pace of the increase in the average age of marriage:

Average age at marriage

Year	Men	Women
Before 1951	20.0	13.0
1951-55	21.3	14.3
1956-60	21.2	15.1
1961-65	22.3	16.3
1966-70	23.8	18.0

The average is considerably higher in urban areas and the reasons for this are not far to seek. On the whole, women in urban areas marry later than their rural counterparts--education and employment being the most significant reasons. At the village level, therefore, attempts must be made to draw women into the employment field, particularly in agro-based industries, and thus try to delay marriage ages.

For, legislation alone will not work. Conditions in this country, particularly in the villages, are such that merely raising of marriage ages by Parliament will not prove efficacious. Enforcing such legislation is a herculean task. Even making it compulsory for all marriages to be registered is out of the question.

Thus the question of "motivation" comes into the picture. If the village woman can be convinced, together with her parents, of the need to marry late, a lot will have been achieved. It is a sad but true fact that female children, more so in villages, are considered economic burdens, to be despatched to their husbands' houses as soon as possible. And if the education of boys is neglected, that of girls is almost non-existent. This trend also needs to be corrected.

Education and employment following in its wake should alter the picture considerably. Naturally, these objectives cannot be achieved overnight, but a country-wide corps of health personnel backed by social workers and voluntary organisations could make the proposed amendment more meaningful. The need to marry late, as an adjunct to family planning, as well as to provide better maternal and child health standards, must be impressed upon the villager, and has consequently got to become a part of health education. Otherwise, the proposed amendment will remain yet another useless piece of paper, like the Untouchability Act.

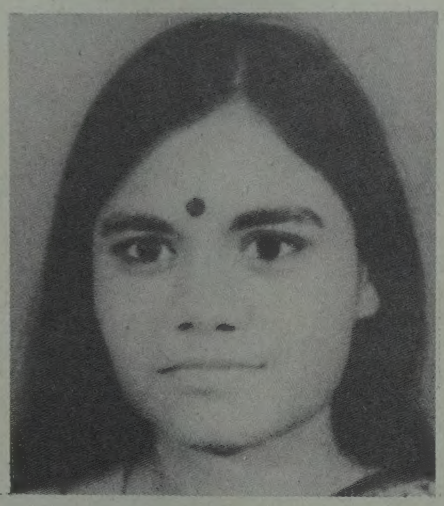
WOMEN AS LAWYERS: the problems they face

Neelam Raheja and Laxmikant Dwivedi

The fall of the Indira empire, the downfall of Mrs. Srimavo Bandarnaike of Ceylon and the abrupt disappearance of Isabella Peron of Argentina from the political arena there — all these have come as rather a shock and surprise to all those who were harping about women's liberation and the phenomenal progress of women.

However, everything is not lost. Mrs. Sujata Manohar, a barrister from Lincoln's Inn, London (till recent times the president of the Indian Federation of Women Lawyers), has been appointed the first lady judge of the Bombay High Court. Today, more and more women are leaving their hearths and taking up careers in what had been exclusively male fields. It is no surprise then that we find so many more women practising in law courts today than about 15-20 years ago.

What is life for these women lawyers like? What difficulties do they have to face in their profession? How do their male counterparts treat them?



Miss Kokila Jain

Miss Kuldeep Vilkhoo

Miss Shanta Mhatre

"In the beginning, when a woman joins the bar, she is given plenty of cups of tea and occasional lunches together with various compliments by the male lawyers. Apart from these cups of tea and lunches, very few advocates give any guidance or brief new entrants on how they should conduct cases," says Miss Shanta Mhatre, recollecting her earlier days.

Mrs. Freni Ponda's experience was rather bitter. "Courting not court should be your aim. Are you sincerely interested in law or in getting in-laws?" were the kind of remarks made by her male colleagues when she first came to the court.

According to Miss R. C. Nichani, practising on the civil side for about 12 years now, "Most male advocates think that we women have come here only to pass our time. Therefore they don't take us seriously in the beginning."

What do clients feel about engaging the services of a woman lawyer?

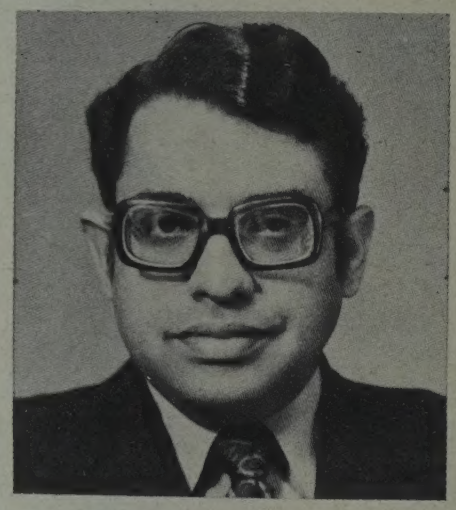
Miss Kokila Jain, who has recently joined the bar on the civil side, says, "Although law is a very interesting and enjoyable profession, it presents several difficulties for women lawyers. First of all, clients wonder whether women will stick to the profession. Civil cases can go on for years and years — at times even as long as ten! Consequently, the clients' scepticism about women advocates seems justified, because after marriage, a woman's life is determined more by her husband's wishes and her domestic compulsions than by her profession."

Traditional attitudes prevent both clients and colleagues from treating women lawyers as equal to men, despite their training, skill and experience

Miss R. C. Nichani endorses Kokila Jain's view. Her experience has been that, "Initially, clients hesitate to come to women advocates. They prefer male lawyers to female lawyers."

"This is a male dominated society where man is considered to be intellectually and physically superior. We have been conditioned to respect and obey man," says Mrs. Colleen Shenoi. "The legal profession has been dominated by men. Therefore, the woman advocate finds it difficult to get a good senior lawyer as men are wary of taking a woman as a junior for more reasons than one. Most clients doubt a woman's competence. So a lady lawyer has to be twice as competent as a male to get somewhere. Also, you are not given big cases—generally only petty matters are entrusted to women because it is felt that they can't handle important ones."

Mrs. Meena Rao



Prof. Behram N. Shroff

Mrs. Maya Sarkar, practising on the civil side with Messrs. Madhukar Munim Co. (Solicitors) since 1965, makes no bones about the fact that clients prefer male lawyers to females, but she said, "Women in court add colour and grace to the profession."

However, Mrs. Meena Rao, whose young idealistic dreams about the legal profession have been shattered, seems to have conceded defeat. Every client's psychology works in the same way — they all feel that however well we conduct the case we are not capable of fighting a case as well as a man does. Even male lawyers treat their female colleagues in a condescending manner, because they feel that we have come here only because we don't have anything better to do. Therefore, in no way are we treated equally, however good we may be. Though judges are very helpful to us, it is not because we are lawyers or because we are intelligent, but because we are women!" This is in sharp contrast to Shrikant Bhatt, an advocate's, comment: "The court is partial to lady advocates and I

am envious of that."

Kuldeep Vilkhoo sounded much more confident. As to the clients' attitude to women lawyers, she says "No doubt I have come across a few people who prefer male lawyers, but there are many who feel that women handle cases better because of their patience, honesty, and conscientious work, combined with their sympathetic and gentle nature. They also understand the client's psychology (which is very important in criminal law) much better than men."

Mrs. Maya Sarkar

Miss Sunanda Bhide

Mrs. Freny Ponda who got married quite late, after she was well established as a lawyer, feels, "If marriage comes at the beginning of a career, it is the end of the career for a woman."

Miss Shanta Mhatre's suggestion seems very realistic. "This is a man's world, dominated by men. So, if women want to be successful in this profession, they should be bold and accept the challenge."

In what way is being a woman a handicap in the day-to-day work of a lawyer?

The problems encountered by women advocates on the criminal side are slightly different from those of civil practice. In most cases one of the biggest problems is how to deal with the police department. That many of the police officials are corrupt is no big secret, and in most cases lawyers have to share the fees. When a male lawyer bribes a policeman, he can finish the deal by giving a share of his fees. But in the case of a woman advocate, much more than money is expected of her. This makes it very difficult and embarrassing for her.

Shanta Mhatre feels, "One thing is that they don't take us women seriously. One often hears comments like, 'You are too charming to be a lawyer.' "

In dealing with clients Shanta Mhatre faces no special problems, even if "they may be murderers, thieves, cheats, or rapists." Kokila sometimes turns down good offers because of fear of certain types of cheats.

Kuldeep Vilkhoo, who is very hopeful about her legal career and equally determined to overcome whatever difficulties she may encounter, says, "As a woman lawyer, owing to our social inhibitions at first, I was very nervous and lacked confidence while dealing with the police. But now I am overcoming that. Once you have established yourself as a lawyer, the police respect you, but till then you have a tough time."

Kokila's problems are of a different nature. "Being a woman, I cannot devote as much time and attention to the profession as men can because of my social and domestic responsibilities. For example, it is difficult for a woman to go out late at night to get an arrested person released on bail. Such handicaps do seriously retard a woman's career as a lawyer."

Though women have advanced so much as compared to the old days, the world has not yet come to accept them as the equal of men and consequently, they are still socially discriminated against. So Mrs. Rao suggests that "it is very important for parents and husbands to cooperate and adjust with us women; otherwise it becomes very difficult for us to pursue our career. But the question is how many husbands are ready to cooperate with their wives and give them the scope to pursue their career to the best of their ability? And even if the husband is willing, will the in-laws, relatives, society itself, allow him to do so? Immediately, there will be snide remarks about 'jorro ka gulam.' "

Freny Ponda complains, "While poor illiterate people entrust their whole lives to us, educated people don't exhibit even an iota of faith in us."

As far as fees are concerned, there is no discrimination, though many a time ladies, being somewhat kindhearted do not insist on exorbitant sums as they are considerate about the clients' economic condition, about which male lawyers are just not bothered.

Mrs. Meena Rao's story is a sad one. After having practised civil law for years, she now restricts herself to teaching law at the New Law College. The same is the case with Miss Sunanda Bhide, a first class student of Law. She had a very strong fascination for the legal profession from her very childhood. Unfortunately, after graduation, when she started going to the courts, her experience there put her off. The common problem faced by so many women lawyers is best stated by her. "When I first entered the Bar everybody was looking at me as if I was an exhibit. Those hungry or mocking looks from the male advocates made me wonder whether I should continue. This kind of reception is the sole reason for there being such few women in this profession. Unless and until the attitude of the male lawyers towards their female colleagues changes, until they become more civilised, we cannot expect more women to join the Bar."

What do male lawyers feel about the female entrants into this so far male-dominated profession? Behram Shroff, who is also teaching law, feels that though more and more girls are entering law colleges, only a handful join the legal profession. According to him, girls who join the Bar without any contacts have an uphill task to face. He further adds, "Married women tend to run away from the profession. Both men and women have to wait for a long period to make good in this profession. Consequently, late marriages are the rule among lawyers. If a woman really involves herself in this profession, there are chances of her remaining a spinster. Law is a jealous mistress. It takes up a lot of your time, and leaves little time for matrimony or family life."

It is a rather difficult world for a woman. Since ages, she has been tied down to household work, and has been prevented from coming out of the four walls of her home. But times are changing. From the caves we have moved to outer space. More and more women are coming forward to shoulder responsibilities and to fight for their emancipation.

Many and difficult problems are there, but as Shanta puts it, "If we keep our feet firmly on the ground, and refuse to be discouraged, we are O.K."

BE FAIR TO MUM

You must have met him: the kind of man who moves the ashtray so that he can put his pipe on the side-board. There is nothing that is too much trouble for him not to do. He will tie himself in knots to squeeze past a chair rather than move it. He will freeze in front of a dying fire until his wife appears, and then grumble that he 'was warmer in the office'.

Nearly all families, at sometime or the other, are guilty of being unfair to mother. The sins of the family are numerous and petty — small sins when examined one by one, but lump them all together and they make all the difference between making a mother's home-life a joy or a drudge.

It's quite unconscious selfishness that prompts Rita, on her way up to a bath, to call, "Do not forget, Mum, I am going out tonight, I want my silk blouse ironed." Ten to one it never enters her head to quicken her bath and do it herself.

When mother has cooked something special, how many times does it get wolfed down without a thank you — just as though it was one of those canteen meals? Try a word of praise.

There are so many ways in which to thank mother — so many ways of letting her know how much she is needed. Many daughters are hypercritical of mother's last year's coat. But how many ever say, "I have seen the purse that's just you?" And how often do they pause to admire mother's newly polished furniture? House-work is so negative nobody ever notices it — until it is not done.

It would be just wonderful to see every mother have an occasional Sunday off and not only on special days.

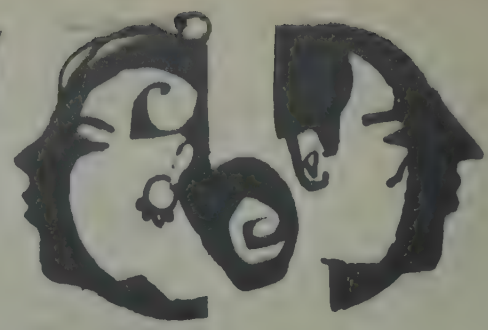
When mother says, "Goodness, I am tired," it should not be accepted as one of the seven wonders of the world. Wouldn't it be better to put her in a chair with the evening paper and take over? Father usually has an easy chair where he can put his feet up. Does mother?

Does anyone see that she gets the odd breakfast in bed when she is well and not only when she is ill?

Does anyone make her feel that she is the most important member of the family? If you stop to think, you'll find she is

Manjushree Chakravartty

DIVORCE



INCREASING IN INDIA

Oswald R. Pereira

The hectic but erratic pace of modern living has brought in its train manifold problems. India is not yet a super-industrialised country. So we need not worry about "Future Shock" for a long time to come. But we too are plagued by issues that confront the West, though on a smaller scale.

Divorce can no more be called an endemic disease of the West. In India today, divorce is no more content to live in the shadow. It is slowly making its presence felt. Like all human tangles, divorce is a complicated issue. Hence, it needs to be studied from the psychological, sociological and legal angles.

THE PSYCHOLOGICAL VIEWPOINT

When a husband and wife engage in a wilful game of "emotional divorce," the marriage can only have a single and definite destination — the craggy rocks. The inter-personal relations in marriage are the most sublime, tender and intimate. But like the proverbial plant, they have to be nurtured and cared for. The emotional, sexual, intellectual and spiritual aspects have to be looked after.

Miss Marie Lobo, Lecturer of Medical and Psychiatric Social Work at the Tata Institute of Social Sciences, suggests "effective communication" as a cure for ambivalence among couples. "The husband and wife should spend more time with each other. Sharing is absent in many marriages. And the husband and wife tend to take each other for granted," she says. According to her a prospective spouse has high expectations from marriage. But hopes and ideals are soon belied by the realities of married life, its various compromises and adjustments. In India, where even minors can marry, the person is often not emotionally and psychologically equipped for marriage, lacking even basic sex education.

MENTAL ILLNESSES AND DIVORCE

A person who has had an unhappy childhood may make a disgruntled marriage partner. And often children of divorced parents tend to make a repeat performance of their own marriage.

Mrs. H. M. Billimoria, social worker on the faculty of the Tata Institute of Social Sciences, says, "The process of imitation is very important in a marriage. If there has been a pattern of good family living, there will be greater chances of success in a marriage. The mother provides the basic psychological training."

The importance of psychological factors and "the process of imitation" in marriage and divorce are best illustrated in the case history given below.

A husband with latent homosexuality, believed in male-domination. As a child he had witnessed scenes where a powerful dominating father smothered a weak, submissive mother. Due to this conditioning the husband identified himself with the father (father-image). He saw the mother in his wife and expected her to be like his mother. The husband, in fact, was sexually incompatible, because of his father-fixation. When such people get married they cannot easily switch over to a female love object. The husband rejected his wife and treated her shabbily. He had great expectations from his wife; and he beat her up when she did not fulfil his high hopes. In the end, the wife divorced him on grounds of cruelty.

A boy and a girl loved each other right from their school days. When they grew up, they got married. The husband was a Public Relations Officer. The very nature of his job meant mixing about with people. He had many visitors at home and being a natural extrovert, he intermingled with his neighbours.

But his wife was the only child of over-protective parents. She had severely jealous reactions to her husband's social activities. When her husband talked to other people, she felt neglected. A neighbour added fuel to the fire by telling the wife that her husband paid special attention to a particular woman. The parents called back their only child who had distorted and exaggerated the facts to them. Their daughter had become neurotic and hysterical. In fact, she had not yet been weaned away from her parents.

Finally, her parents arranged for a divorce. In this case the faulty upbringing and the resultant immaturity and unwillingness of the wife to adjust and compromise was responsible for the divorce.

Divorce due to alcoholism is one of the most important factors among the poorer classes, though one does not rule out such cases among the rich too. Alcoholism is a disease in which psychological factors play a very important role, as is illustrated in the case history given below.

An alcoholic, C., on a dry spell for two years, decided to marry now that he had maintained sobriety. His father had a long record of drinking and had died of alcoholism. C. had an insecure childhood. He was often troubled with feelings of anxiety and insecurity in adult life. He lacked a protective father-figure. When he married, C. found it difficult to play his male role. Though he functioned fairly successfully sexually, he felt incomplete and inadequate and had this nagging feeling that his wife always got the better of him. In fact, he was always tempted to be dependent of her. One night, at a party, a year after the marriage, he was offered drinks. He succumbed to the temptation. That night he had felt confident and none of those deep-seated feelings of inferiority and inadequacy troubled him. He had got rid of his secret fears as if by the wave of a magic wand; and he had rediscovered his self-defeating key to confidence. Thereafter C. became the violent, dominating and all-powerful husband and the victim of alcohol. When the wife could bear it no longer after two years of drunkenness, she sought divorce from the district court.

THE SOCIOLOGICAL VIEWPOINT

The sociological factors in divorce may not be so apparent to the casual observer. But they do exert a strong influence on the stability of a marriage. At times, they appear only as indirect causes for the breakdown of a marriage and eventual divorce, but many a time, they serve as direct causes for divorce.

A husband was completely involved with his mother. He expected his wife to be like his mother. He wanted his wife to worship his mother as he did. The mother was a tyrant in her dealings with her daughter-in-law.

Finally, the wife divorced the husband.

Often a husband maintains strong links with his family at the cost of his wife. Even after his marriage he may support his brothers and sisters and blame the wife if she fails to make both ends meet.

The father-in-law may not be as powerful as his female counterpart, but even he has to be reckoned with. And if it is a joint family there are the sisters-in-law and mini-mothers-in-law.

In this maze of relatives, Indian women are not sure of themselves. They do not seem to know what they want. Ours is a transitional society. We hang suspended in the air, somewhere between tradition and modernity. Hence many of us sit precariously on the fence. This conflict between tradition and modernity manifests itself both in the man and the woman. The educated Indian woman wants to liberate herself, but still secretly and subconsciously clings to old and reactionary ideas. She wants to be on equal terms with her husband, but still retains the tin-god image of her man.

The educated Indian male is in a similiar crisis. He wants a modern wife with a Sati Savitri image — a strange hybrid. Hence he desires a vivacious, outgoing, liberated, free thinking wife who can communicate freely with him. But at the same time he is offended and disillusioned when he gets one.

INTER-CASTE AND INTER-RELIGIOUS MARRIAGES AND DIVORCE

We have abolished untouchability on paper. And a so-called educated person will denounce casteism orally as vehemently as he practises it in real life. Inter-caste and inter-religious marriages require strong parental support, as Indian society is not yet attuned to these. But often these marriages face a crisis or end in divorce due to the eternal wrangle — whose caste or God is superior, mine or yours? Sometimes pure cultural differences are

the cause of divorce as is illustrated in the case history given below.

In an inter-caste marriage the mother-in-law expected the daughter-in-law to adopt all the husband's customs and rituals almost overnight. The daughter-in-law was expected to spontaneously touch her mother-in-law's and father-in-law's feet. And she had to wait on the mother-in-law and father-in-law at breakfast, lunch and dinner. After childbirth the daughter-in-law was sent home for 40 days and only after it was confirmed that she had a purificatory bath was she allowed to come home. The girl came from a westernised social milieu, had studied in the best of schools and colleges where she had imbibed an education and culture that was definitely not Indian or traditional. Hence, she could not bear all this rigidity. She failed to adjust herself to her in-laws' ways. And her husband did not have sufficient income to stay independently, so divorce became inevitable.

DIVORCE AND JUVENILE DELINQUENCY

75 per cent of juvenile delinquents come from broken homes. A number of studies have shown the traumatic effect divorce can have on a child. The child may lose his memory, his movements becoming sluggish. Many children show symptoms of severe shock as a result of witnessing violence at home. How a child faces an identity crisis when shuffled from one guardian to another is shown in the following case history.

A boy with a high I.Q. had a mother and father both of whom had lovers. When his parents divorced, the boy was adopted by his uncle who later passed the boy on to his sister. As a result, the boy suffered from an identity crisis, not knowing to whom he really belonged. The boy dropped out from school, took to stealing and got into a gang which stole cars and peddled drugs. When he committed crimes and was arrested, his mother would rush from England and try to shower him with gifts and affection. But the boy hated his mother as much as he detested his father. He couldn't decide whether he belonged to his father, mother, uncle or aunt, and developed symptoms of depression and finally threatened suicide.

DIVORCE AND THE LAW

Divorce is granted on grounds of adultery, cruelty, insanity, incurable leprosy, communicable veneral disease, and when the spouse has not been heard of as being alive for a period of seven years, or has deserted the petitioner for at least a period of three years. These grounds for divorce are common to both the Hindu Marriage Act of 1976 and the Special Marriage Act, 1954. In addition a Hindu can seek divorce if the spouse has converted to any other religion. In both the Acts there is a provision for the wife to seek divorce if the husband has been guilty of rape, sodomy or beastiality. Divorce can be sought by consent in both the Hindu Marriage Act, 1976 and the Special Marriage Act, 1954. Also a court can declare a marriage null and void if the respondent was impotent at the time of the marriage.

The social, psychological and legal aspects of divorce, its impact on the children, and how marriage counselling can help

WOMEN AND THE LAW

"Women are treated like a subordinate commodity in respect of marriage, to say the least, in divorce. Marriage Acts seem to work for their detriment," according to Mr. S. B. Kamble, a leading advocate.

Mrs. E. H. D'Mello prefers to take a socio-religious stand in the matter of divorce. She says, "The sanctity of marriage is declining. I have watched people in courts treat their divorce cases lightly, even frivolously."

"Women seem to bear their fate silently, stoically. Legislators, educators, lawyers and eminent judges have never come out whole-heartedly against this grave injustice perpetrated against women. Muslim women, especially, are treated unjustly vis-a-vis the men. They are servile to the men. Divorce in Muslim law is not acceptable to any student of logic, thinker or social reformer. The system of talaq is unfair to women. Talaq Ahsan (best Talaq), Talaq Hasan (good Talaq) and Talaq Bidaat (sinful Talaq) are the forms of divorce in Muslim law. Talaq is also permitted orally. By this oral system, it seems, a man who wants to avoid a woman for his own benefit and convenience, can do so. The Muslim wife's request for dissolution of marriage can be by agreement (Kabianama) or (Tafweez). But even these two forms are at the mercy of men," Mr. Kamble says.

In the Hindu Marriage Act of 1976, many of the rigid provisions of the previous Act have been done away with. The parties can request for divorce by consent by filing a petition in the district court. But the Hindu Marriage Act of 1976 is not all that flexible. As law is based on tradition, custom and usage, it only reflects society's present thinking. When comtemplating legislation, religious luminaries have to be reckoned with and even placated. In practice, even the Hindu woman is treated unjustly due to the morass of custom, tradition and usage.

If two persons are not satisfied with the provisions of the Act of their own community, they have a consolation in the Special Marriage Act, 1954. This Act applies to all religions, communities, castes and creeds. It is a progressive Act in which the difficult and clumsy forms of marriage of the other Acts have been avoided.

COMPENSATION IN DIVORCE

The amendment of 1973 to the Criminal Procedure Code (Section 125 — Maintenance of Wife and Children) provides compulsory compensation to the wife according to the income of the husband. No minimum is fixed, but the maximum amount payable until the death of the wife is Rs. 500. The compensation is thus a bare subsistence income.

INCREASING PREVALENCE OF DIVORCE IN INDIA

The divorce rate in India is on the increase today, though it is not as rampant as in the West. The basic and obvious cause is the stress and strain of modern living — industrialisation, urbanisation and their concommitants. According to Dr. (Mrs.) S. G. Dastoor, practising Psychiatrist and Director of "The Samaritans", "Divorce is very much on the increase because of the changing cultural scene. There is a lot of discrepancy in the attitudes at home and the education in schools and colleges. The atmosphere at home is conservative, whereas the education we receive is modern and liberal.

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DIVORCE AND THE CATHOLIC CHURCH

Christians are governed by the Christian Divorce Act, 1869. But Catholic Canon (Church) Law does not allow divorce, though there are dissenting voices among the clergy and the laity. In no other community is the divorcee frowned upon as much as in the Catholic community. A Catholic who divorces and remarries is automatically excommunicated from the Church. Not only the Church, even Catholic society ostracises him/her. A divorcee is considered a public sinner.

The Catholic Church allows dissolution of marriage if the marriage is non-consummated. Even a consummated marriage can be invalidated if the petitioner proves that the spouse was not in a fit state of mind when the marriage vows were taken. But all this means going to the ecclesiastical court where the rules and procedures are more clumsy and cumbersome than any Marriage Act. And the ecclesiastical court will do its best to protect the sanctity of marriage. Even if separation or dissolution is granted, the right to re-marry never follows. Once a couple is married, they stay married in the eyes of God. Marriages are made in heaven, the Church says; it is not the business of society. Society merely acknowledges marriage, theologians will tell you.

Explaining his stand vis-a-vis the teaching of the Catholic Church, Father Blaise Nazareth, a senior Catholic priest says, "I agree with the Church that **real** marriage is not susceptible to divorce. But every **actual** marriage is, to my mind, not necessarily a **real** marriage. It is true, as the Scriptures say, 'What God has put together no man should put asunder.' But every actual marriage is not necessarily a marriage which God has put together. Only when it is clear that a particular marriage is really intended by God, marriage being an exclusive and total surrender of two persons to one another for all times, such a marriage is by its very nature insoluble. Besides, marriage is not only a total mutual surrender of two parties but also the foundations of the bearing and rearing of a family, and divorce will definitely run counter to this ideal. Since every **actual** marriage is not **ideal** we have to allow for the fallibility of human arrangements and decisions and therefore in extraordinary cases divorce should be allowed more in the sense of a declaration of nullity than a dissolution. And the right to remarry, follows in such cases."

BIGAMY IN INDIA:

A FLOUTED LAW

Uma Ranganathan

The desire for a son or for a younger spouse often leads men to commit bigamy, and the fear of protracted litigation and the loopholes in the laws act as deterrents in bringing guilty husbands to book

In November 1977 a 35-year-old woman living in Kalyan was sentenced to life imprisonment for murdering her stepsister by setting fire to her clothes. The reason that she came off with a "lesser sentence" was that Vellamma was a "woman with an unblemished past" whose wrath was evoked by her husband's bigamous relationship with the murdered woman.

From an overall point of view Vellamma's act was not a typical one. The majority of Indian women who find themselves in similar situations apparently accept bigamy as a way of life.

Those belonging to the upper classes seem to think that bigamy is a thing of the past. In fact, a look around the city, leave alone the rural areas, shows that the custom is far from dead.

Bachubhai Thaker, sixtyish, balding and with liquor-dulled eyes, was by no means reluctant to talk about his four wives. It was just that he didn't have the time to, when I went to meet him. He had a rendezvous with his pals at a nearby gambling "club" which he very courteously invited me to see, and after that there were the Sunday races to go to. Gambling was his life, he said earnestly, and with a decent enough flat in Tardeo and the resources to ride around in cabs, he didn't seem too badly off for a professional gambler.

Bachubhai has set up three of his wives in flats around Bombay. The fourth wife is in America, apparently running a boutique, and not too keen on having him visit her. For all his wives, Bachubhai lives quite alone now. But even in the old days, he says, there had never been any rivalry between his wives (all of whom got equal attention from him) and on occasions when they had met, they had been quite civil to one another.

So much for happy wives of bigamists and polygamists. Unfortunately, too many of them do suffer, are treated badly and seldom know how to go about unravelling the legal problems of inheritance rights or maintenance allowances.

Parvati Bai, in her mid-thirties, now working as a domestic servant for a family in Bombay, was thrown out of her husband's house three years ago for not being able to produce a child. Her husband got another woman to take Parvati's place and from then on onwards Parvati was mercilessly mocked at and ill-treated — even starved—by the couple. She was forced to return to her family which consisted of an older brother and his wife and children. After nursing her back to a semblance of normality the brother found her a job.

You would think the woman would start a new life and, if not harbour bitter feelings against her husband, at least try to forget the bad old days. Surprise! A year and a half after she began working and after she had saved up a tidy sum (relative to what a villager would earn) Parvati, armed with presents for her husband, his second wife, as well as for his child by her, returned to the village for a short holiday where, needless to say, she was well received this time.

Legally, bigamy is no longer permitted in India, but the long history of polygamy, the social background of the people, as well as the existence of minority rights for different communities tend to restrict the significance of the Marriage Act to the printed word.

Before 1955, India lacked a uniform civil code. The guiding light as far as Hindu marriages went was that of the Shastras which, although they did not encourage a man to take a second wife, especially if he had a son already, did not exactly forbid polygamy. In 1955 Nehru insisted on a Hindu civil code which included the Hindu Marriage Act. The Hindu Marriage Act made bigamy a criminal offense, punishable with a fine and a maximum jail sentence of seven years. Most communities today, such as the Parsis, Christians and Buddhists, are within the purview of the Marriage Act, Muslims being one of the few exceptions.

But there are still a number of Indians whose need for a second wife apparently overshadows their fears of the penalties that bigamy entails. The reasons often go deeper than mere caprice. The importance given to male offspring has scarcely diminished and often a woman who is unable to produce one for her husband is discarded for a second wife. Indeed, there are times when a second woman is approached at the behest of the first wife!

In one of the garages across the street from our flat, lives the mali of one of the buildings in our neighbourhood. He's a short, bent, wrinkled man, with a weasel faced wife. When a fourth daughter was born to the couple the wife turned to her husband in exasperation and suggested he marry again in order that he might have a son. Fortunately he declined the suggestion and the couple chose a more progressive alternative — they adopted a

boy, whom they "bought" off a relative for Rs. 400.

In less fortunate circumstances, it is not difficult to understand the woman's reluctance (or inability) to sue her husband for bigamy. Her failure to produce children and particularly sons, whittles down her morale to such an extent that she readily complies with her husband's measures.

The most far reaching cure obviously is to transform ideas through education and through a higher standard of living — and to get married couples to understand that a daughter is in no way different from a son; that in case the couple is childless it is wiser to adopt a couple of tots than to go in for a new partner. It is equally important for the males to realise that the sex of their offspring, far from depending on their wives, is determined solely by them!

Traditional forces lead to bigamy in other ways. One is well acquainted with the smart, foreign educated, foreign settled Indian bachelor with car, house, and a four-figure salary, who returns to the Motherland to take his pick of fair, beautiful, highly qualified women. The marriage over with, he zips back West, promising to send for his wife as soon as possible. The wait, as many women have discovered, can last a life time for, unknown to them, there is a wife already, in all likelihood, to receive the bridegroom when he returns from his "short visit to India."

Another reason why men in India resort to bigamy could be the crushing wait that a divorce involves — anything up to seven or eight years. So, rather than wade through the formalities and spend countless hours in court, twiddling their thumbs till their case comes up, they find it more convenient to just marry again, knowing very well that nothing is likely to be done about it.

If few women bother to sue their husbands for bigamy it is because marriages are difficult to prove. Until last year the Court test called for proof that the man had gone through the "saptapada" with his second wife — the seven steps round the ritual fire. A new amendment made recently requires all marriages to be registered, so granting some relief to those who get married in the future.

The separate religious code followed by the Muslims complicates the issue even further. A Muslim is allowed a maximum of four wives on the condition that he is able to support all of them and treat them equally. Divorce is as easy for the wives as for the husbands and does not require any particular reason. A Muslim woman can supposedly divorce her husband if he takes more than one woman as his wife and is also entitled to compensation of some sort.

In fact, it is most often the husbands who divorce their wives for various reasons. According to a newspaper report, one man divorced his wife because he wanted a younger woman, and another sent his wife packing because he fancied women who wore sarees rather than the salwar kameez. The compensation amounts to a measly amount and is often barely sufficient to keep the wife going for even a year. No wonder Muslim women are pleading for reform with far greater zeal than the men.

Just as disturbing is the example it sets for men from other religions. The Jewish husband who, after 27 years of marriage, got converted to the Muslim faith so that he could acquire another wife, is by no means an exception. Social workers and lawyers are increasingly clamouring for a uniform Indian civil code and for laws, meanwhile, that will tighten up the procedures for hopping from one religion to another for mere convenience.

Hindu or Muslim, it is imperative for women in India to know what their rights are and what to do in the event they are forsaken. As far as wives of bigamists go, they can have recourse to certain measures. They can sue their husbands under the Criminal Procedure Code, in which case, if they win the suit, (and if they are lucky!) their husbands return to them after a stint in jail.

The more sensible thing to do, according to lawyer Anusuya Dutt, is to either file a divorce case — make a clean break and collect whatever compensation is due—or to arrive at a settlement within the existing framework of the marriage. To sue a bigamist under the Criminal Procedure Code creates unnecessary complications as bigamy is often difficult to prove.

The main drawback of course is that legal aid in India is the prerogative of the few who are rich and, in any case, the legal procedure is so protracted that by the time a case is settled, one wonders whether the parties involved even remember what the feud is about. In Vellamma's case, chances are that her husband's act of bigamy would never have come to light if it hadn't been for her extreme measure. Even so, it is the murder of her step-sister that made the news rather than her husband's bigamous marriage.

At any rate, for those women who are planning to get married in the future, the right thing to do is to get the marriage registered under the Special Marriages Act of 1955, which does away with religious and communal idiosyncracies. Any person who gets married under this Act ceases to be affected by the personal law and presumably stands on surer ground in case of any trouble.

VIDYA LOKHANDE:

RUNNING A FACTORY

In Vidya Lokhande's dictionary there are no words like rest or frustration. You spot her at her factory operating a machine, and again you see her driving her car loaded with small engineering products and she is fresh again for any conference of engineers or manufacturers in any corner of Bombay.

Mrs. Lokhande's factory is an ancillary unit doing job work for a projector manufacturing company. Besides that, there is a wide variety of work making a variety of things from scooter engine blocks to air compressor parts and a portable vertical boring machine which is entirely designed and made at her factory.

Though not an engineer by qualification, Mrs. Lokhande used to help her husband in the administrative side of his workshop. She proudly says that every machine, every new job has been the result of the painstaking effort put in by her husband. They had only one machine to start with but once they started there was no question of looking back. Her husband died prematurely at the age of 32. Since then, every aspect of the factory—administrative, production and sales — has been her responsibility.

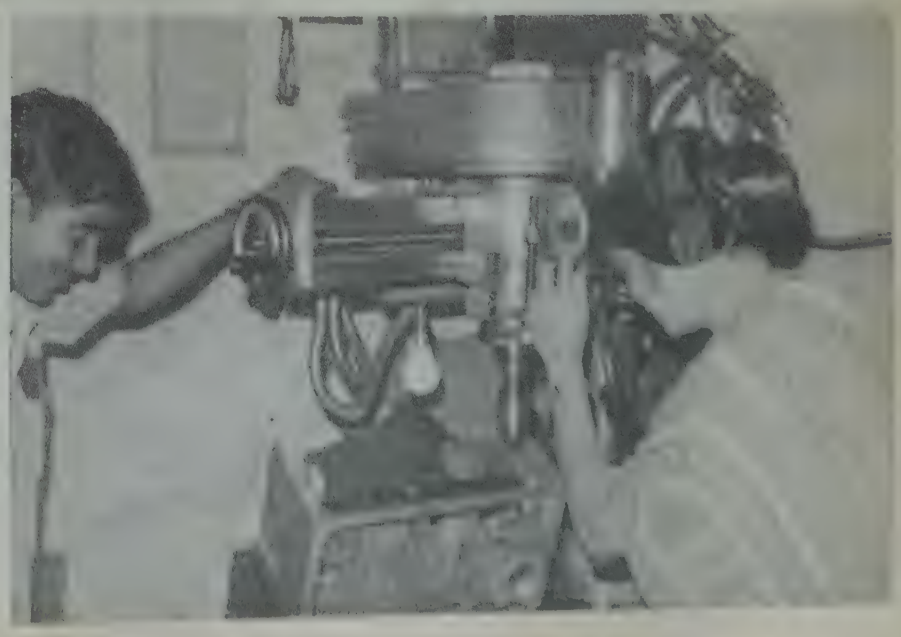
As a woman running this type of a factory, did she encounter any problems with the workers? On the contrary, her workers have always been respectful. Since her husband's death, they have started working with even more enthusiasm and dedication to fulfil her husband's dreams and work like family members. If they have to stay up late, Mrs. Lokhende sends them food from her home. Her house is situated near the factory itself, which enables her to visit the factory at any time of the day or night.

The work there has always been of a developmental nature. There is ample scope for creativity or implementation of original ideas. For the past 13 years, not a single worker has left the factory. Each day is packed with activity and new work but that does not keep her away from her home and her two daughters. Her in-laws are a great help. They have encouraged her in every new venture. Mrs. Lokhande makes it a point to be at home when her two daughters come home from school. Every holiday is meant for the family. She takes her children and her in-laws for long drives or any such outing.

Her being a woman, a widow, has never deterred her from expanding her field of work. There is never an idle moment and there is so much to do that there is no room for frustration.

Vrunda Moghe Dev

Mrs. Lokhande checking a machine tool.



Adorn your hands. Bejewel your ears. But use Sunsilk for beautiful hair.

Soft, silky, sunshine hair. Sunsilk is more than just a shampoo - it's your most important cosmetic. Because only Sunsilk Shampoo does so much to make you look and feel your beautiful best.

And now the Sunsilk 'new look' range has even more to offer: natural ingredients that you know are good for your hair.

Whatever you do to the rest of you, you can't be truly beautiful till you use Sunsilk. Start now.

sun silk*

A girl's most important cosmetic

Sunsilk's 'new look' range has a shampoo for every type of hair. Almond for normal hair. Lemon for greasy hair. Amla for dry hair. Egg Protein

THE LITTLE WOMAN

by Don Tobin

WE ARE IN A TERRIBLE RUT! EVERY NIGHT IT'S THE SAME OLD STORY!
TV
WE SIT DOWN TO WATCH TV... WE FALL ASLEEP... WE WAKE UP... WE GO TO BED ....
I ASK YOU! WHAT KIND OF LIFE IS THAT FOR TWO GROWN PEOPLE?
WE NEED TO DO SOMETHING CONSTRUCTIVE! SOMETHING TO GIVE PURPOSE TO OUR LIVES!
I SEE WHAT YOU MEAN-
WE NEED SOMETHING TO KEEP US AWAKE WHILE WE WATCH TV-
?
I'VE GOT IT-WE'LL KEEP SCORE!
SHOOTINGS
KNIFINGS
FIST FIGHTS
CAR WRECKS
BOMBINGS
POISONINGS
9-4
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HA HA world of laughter

In filling up an insurance application a man gave an unusual answer to the question asking the cause of his father's death.

He wrote: "My father was taking part in a public function when the platform gave way."

The insurance agent thought this meant the death was accidental, but decided to check. It turned out the fellow had been hanged.

* * *

A famous man unveiled a statue of himself. Asked later how he felt about it, he said, "I find myself hating pigeons."

* * *

Mrs. Frazzle (gushingly): "Do you know, Mr. Grimleigh, I'm often mistaken for my daughter?"

Mr. Grimleigh: "By Jove! Fancy you having a daughter as old-looking as you."

* * *

This guy comes from a family of writers: his sister writes poems nobody will recite, his brother writes songs nobody will sing, and he writes cheques nobody will cash.

* * *

One woman got up in her weight-watching class and announced, "I just god rid of 175 pounds of excess flab—I divorced my husband."

* * *

Teacher: "How do you like your new house?"

Student: "Oh, we like it very much. I have a room of my own, each of my sisters has a room of her own. But poor Mum — she's still in with Dad."

* * *

A politician said to Horace Greeley one day:

"I am a self-made man."

"That, sir," replied Greeley, "relieves the Almighty of a terrible responsibility."

* * *

First Nut: "Did you hear that joke about the Egyptian guide who showed some tourists two skulls of Cleopatra — one as a child and one as a woman?"

Second Nut: "No, let's hear it."

* * *

A Scot went into a shop and bought a briefcase. "Shall I wrap it up for you?" asked the clerk.

"No, thank you," said Mac. "Just put the paper and string inside."

* * *

An Irishman engaged in cleaning an observatory once noticed an amateur astronomer looking through a telescope. A few moments later, seeing a star fall, the son of Erin was heard to remark:

"Begorra, that chap's a crack shot."

* * *

Application blank for barber's license, as filed:

Name: Sydney Simpson.
Born: Yes.
Married: No.
Business: Lousy.

* * *

During a severe rainstorm, a distressed householder called the police and implored, "Come and rescue me quick. I'm standing in two feet of water."

"Sorry," the police lieutenant told him, "but in this state, two feet of water do not constitute a flood emergency."

"You don't understand," wailed the householder. "I'm calling from the third floor."

Compiled by George Fegrado

If a tired, unhealthy complexion greets you each morning...

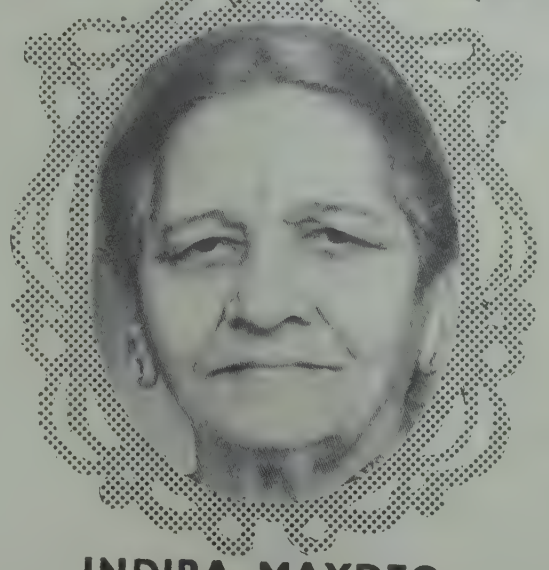
it's because of impure, unhealthy blood.

Rakta Doshantak

the original blood purifier, helps clear pimples, acne and blemishes, promises you a clear, radiant complexion in just 20 days.

Using the goodness and potent curative properties of a host of natural ingredients, Rakta Doshantak works naturally, revitalising the body's delicate blood purifying mechanisms... In just 20 days your blood is pure and healthy. And you'll see and feel the difference—a clear, radiant complexion.

APHALI PHARMACEUTICALS LIMITED
(An Apte Group Enterprise)
199, Churchgate Reclm., Bombay 400020



INDIRA MAYDEO:

AGE HAS NOT WITHERED HER SPIRIT

The world sleeps, she tosses and turns in her bed.

In the light of the night lamp, she drafts the handouts, appealing to the rulers to wake up, amend the Hindu Law, protect the women.

She paces to and fro in the corridor as she prepares to speak next day, from the Public Forum (president) platform—please donate generously!

She stands by the window — looking far away in the still dark night. Her eyes brim with concern for the well being of the patients in her Rural Health Centre (chairman).

She is Shrimati Indira Maydeo — a former M. P.

Today, when millions throng to and thrive in urban areas, this soft spoken, frail lady nearing her seventies, is reversing to the villages, to the dark nooks and corners. Her tender care has brought laughter to many faces, her enthusiasm has saved many flowers from wilting away, neglected. She has soothed the lonely, caressed the unwanted, loved the humble, nursed the sick.

Decades ago. Inspired by the Gandhian principles, she started work in grassroots social service movements dedicated to Sarvodaya—the welfare of all. "My Sarvodaya began much before the Gandhian Group of Maharashtra (Bala Saheb Kher — Chief Minister, Vaikunth Lal Mehta — Finance Minister) decided to start the Sarvodaya centres," she looks back with nostalgia.

"Every good deed is a blessing in itself," said Mahatma Gandhi when Indira Bai went to seek his blessings. "Go ahead," he had said, but withheld his blessings because, "My Kasturba Gram Kendra was not completely in accordance to his principles. I did not compel wearing khadi or sut katai (spinning on charkha). Simplicity lies within — no?" Her simplicity is touching.

Kirloskars had planned a memorial for Kasturba Gandhi. Indirabai plunged in, masterminded the whole plan. "I sent my scheme to be published in 'Stree' — a popular Marathi magazine. I had pleaded that every educated (graduate) girl should give one year for village work. What a response it brought! So many girls started visiting me, eager to work. I started initially with three girls and a midwife in Bhugaon," and the Gram Kendra flung its doors open.

Eyes determined, voice mellowed with age, spirit burning with zeal, she relates, "It was all constructive work. We taught child care, first aid, farming techniques, i. e. sinking wells, digging canals and teaching personal cleanliness. We went ahead with our self-help projects — breaking down caste barriers." She recalls, "I used to sit down with Harijan women on the same mat and take meals."

Her work expanded. She scaled new peaks. Touched new horizons. Followers multiplied. "Are you ready?" asked Mr. Yardi, then Collector of Pune, impressed by her devotion. And with his cooperation, she conquered yet another village — Vandra, beyond the dam in Mulshi Taluka.

"Within three years, we must move on to different places. Let the people be self-reliant. How long can you spoon feed?" And this determined lady moved on — and on.

Indirabai tells me how Morarjibhai, Chief Minister then, had come in a helicopter to see her work at Vandra. "He was touched, appreciated and granted an annual subsidy of Rs. 20,000 later. Till then I had been managing with only 2000 given by some generous Congress friends. For 12 years, thereafter, I was a Sarvodaya worker — honorary." Unfortunately sometime ago the Sarvodaya centres closed down, as community welfare projects were launched.

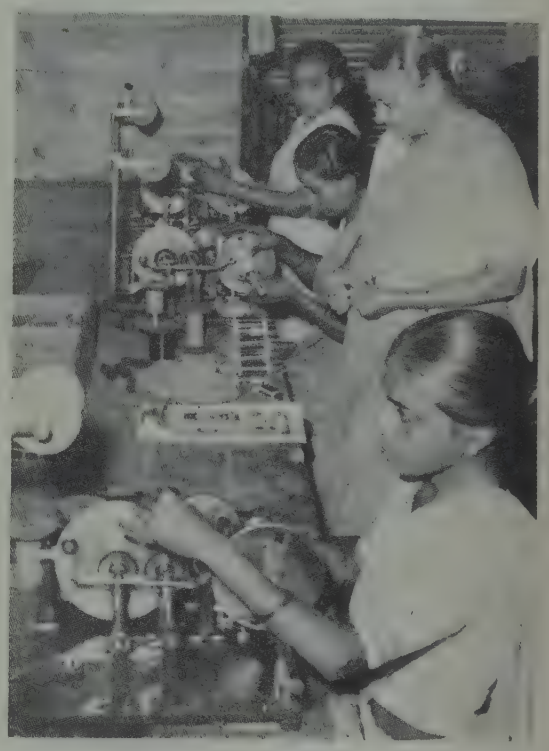
Except for the silver in the hair, tied neatly in a bun, a few wrinkles, a slight tremor of the hands, Indirabai is the same energetic person today as she was decades ago — sensitive to the needs of the poor and needy. Never at rest. Her eyes are sympathetic, seeking. Simple in attire — generally soothing white cottons — she is molten lava within when the projects she plans threaten to get shelved because of interfering bureaucracy. Her latest love is a massive rehabilitation plan for the Bhayawadi slum dwellers in Pune. It is all there in blue print, planned to the minutest details — the one room tenements complete with much needed sanitation. "It is a challenge, I will meet it." But the odds are against, the Commissioner has yet to give the green signal.

A graduate of Pune's prestigeous Fergusson College, she plunged into the fray of national struggle while she was a student in the early twenties. But she did not give up studies. She vehemently makes the point, "I did not believe in giving up education. Education equips you better to fight any battle." Blood rushes to her cheeks as she tells me how she fell in love with a classmate. Orthodox parents were alarmed. Later bowed to the wishes of their strong willed rebel dughter. She married the man of her own choice in the days of purdah and suppression of girls.

In 1952, she was elected to the Lok Sabha. She took to politics as a means of public service. Conscientious and hard-working, Indirabai devoted herself with something like passion to village welfare. Six months in Delhi, six in the rural areas. When her busy schedule kept her away, her helpful husband took over the reins of the home. She remembers her visit to Russia as a member of a Parliamentary delegation for three months. "My husband looked after the children so well. The young Maydeos — three daughters and a son, never felt neglected."

The mango leaves rustle outside in a gentle breeze. I focus on Gajra Bai — a nine-yard saree, a glowing kumkum on the forehead, hands nursing the plants in the garden. She used to pick rags, lived on the pavements, her children starved, when Indirabai spotted her. She led her into the warmth of her bungalow, gave her a home, a job, education to her children, a bank account and a new lease of life.

"People must adopt these unfortunate ones — the rag pickers, the garbage scanners." Her sincere appeals went around



Indira Maydeo with workers in the Chokes and Transformers Cooperatives India, Pune.

and thus started another project. Already six homes have adopted 13 such women. They bring milk bottles, tend the gardens, work as housemaids and take the wastepaper, bottles, tins, straight from the hands of housewives, not via dust bins.

On tiptoes, a shy, young girl with a polite namaste. She is Aruna Kulkarni, one among the 50 such students—brilliant but poor. Compassion in the voice, often breaking into Marathi, Indirabai explains the efforts of her organization called Vidhyarthi Sahyog Nidhi, to help the brilliance glitter. Aruna scored 70% in S.S.C. and is now studying Commerce — thanks to Nidhi. They always come back, these young boys and girls. Wherever they are, whatever they have achieved, they always turn around and say "thanks" in gratitude. Some are employed in the factories, some are rehabilitated in the Leprosy Centre at Kundhwa. They remember their mentor.

The tasks ahead are mammoth, but her spirit is no less. She rushes to the crying needs of today, to spearhead the struggle against ignorance, poverty and prejudice.

Sujata Kaushic

That it tastes good
and real
is an understatement
since 1 A.D.

The adam-and-eve game started with an apple.
Centuries later, we're still keeping the game going. As Gold Coin real apple juice. With one difference.
Apples taste better as Gold Coin. Sip it and you're sold on it ! If this is an understatement, well...

MOHUN'S

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APPLE JUICE

MOHAN MEAKIN BREWERIES LIMITED (Estd. 1855) MOHAN NAGAR U.P.

STUDENTS ASSIST CYCLONE VICTIMS

Tipu

The full impact of the cyclone never reached us in the cities. After the initial fun of fund-collection was over, people forgot all about the calamity. However, we believed that more could be done; so eleven students from different colleges in Bombay came together with the help of the Vidhyarthi Pragathi Sangh, an independent student organisation, and proceeded to Andhra Pradesh on December 26.

To obtain a clear idea of what happened, we went to the worst affected areas. Consequently, we decided to work near the coast where the impact of the cyclone and tidal waves was the greatest. Divi taluka (in Krishna district) is in what is considered the granary of South India– the land is extremely fertile, yields are very high. It is here that the cyclone had struck with the greatest intensity.

We arrived at Avanigadda, the Taluka HQ, to find a peasants' agitation in progress. They were demanding rations and drinking water. The Government stopped supplying rations after December 11. From November 19 to December 11, the Government had supplied only 12 kgs. of rice per family, irrespective of the number of its members.

After the cyclone struck, peasants from the affected areas converged on Avanigadda in quest of food and medicine. The officials refused to give aid in towns, assuring the people that rations and clothes would be provided at their respective villages. Until November 24, private organisations were not allowed to enter the area, the government stand being that everything was under control. After the 24th, however, the situation was clear: the tragedy was unprecedented, the administration was incapable of providing effective relief, and consequently, some organisations were allowed to move in. Disposal of corpses was done mainly by the Army and the prisoners of the Rajahmundry Central Jail.

What immediate relief measures had the Government undertaken?

i) Rs. 150 ex-gratia payment to all those affected.
ii) Half a kg. rice per head for a week.
iii) One dhoti and one saree for men and women respectively. No clothes were supplied for children.

This was all. Further, whatever had been given was distributed in a most haphazard manner. While at Avanigadda we spoke to Mr. Danam, special officer on relief duty. We were uncivilly and rudely dismissed and told that no work could be done by us. Despite the obstacles placed in our way, we persisted and were finally allowed to move into the affected areas.

Divi taluka consists of two firkas — Nagailanka and Koduru. The signs of devastation became evident as one proceeded towards the coast: trees uprooted, pucca houses reduced to rubble, electricity poles bent at odd angles. Beyond Koduru, the roads are gutted and travel is difficult. These roads are the only way of approaching the coastal villages. The government, instead of repairing the roads, uses its condition as an excuse for negligence.

We set up camp at Gollapalem, a village 2½ miles from the sea, the first line of habitation away from the coast. Prior to the cyclone, Gollapalem consisted of some 11-12 villages, now none remain. Even forty days after the cyclone, no relief team had come. We were the first outsiders to enter the area.

The villagers had harrowing tales to tell. They were prepared for the cyclone, but not for the tidal wave. They insisted that they had not been forewarned. When the waters rushed inland, most of the men were in the fields and saved themselves by climbing up palm trees. Those remaining in the huts died, mostly women and children. We saw most of the corpses and many were women and children. The only pucca structure, a school-house, gave shelter to 200 people. It withstood the cyclone, but when the waters rushed in, most of them drowned. Rao, the village school-teacher, managed to cling to the ventilator and save himself. He broke down as he told us how he saw his students, his own children drown before his very eyes.

They treated us like guests: "Just stay here — eat, sleep, you needn't do any work, just stay here, that's all." This is what all the villagers wanted — the feeling that they were wanted, that people had come all the way from Bombay just to be with them in their moment of need.

We responded with firmness — we would work among them, with them. Their living conditions were deplorable. No medical assistance had reached them apart from some innoculation teams. The children were all suffering from diarrhoea, many had open sores on their bodies. All of them were physically weak, they needed vitamins.

But what use is medicine without food? Their staple diet was curd, buttermilk and rice. Now after the cyclone, what did they eat? Just rice and chillies made into a paste. There were only two pumps in the whole area — one was out of order. The other pump yielded water, but it reeked of hydrogen sulphide. The villagers were forced to drink this water, without boiling, as there was no firewood. Our presence forced a government team to enter the area. They promised water-tankers would come everyday with fresh water. None came. After persistent demands, they sent a single tanker.

Medical teams on government relief duty, came and collected signatures, demanded payment and left without treatment. We organised the peasants and helped them build their huts. We had to harass government officials to supply bamboos and palmyra leaves. Red tape and bureaucratic procedures are annoying barriers in normal circumstances; in such a desperate situation, they were inhuman. Officials insisted on signatures and records and rationcards, while the villagers went without food or shelter.

Our presence had a catalytic effect on the villagers. They knew we weren't just "relief workers", dumping clothes and food without a thought for those who needed them. We built up a community sentiment among them — working with them, for them. And they responded warmly. They accepted the differences between us and themselves. A village was built around our tents — slowly, over a period of days. We moved our tents further away. Again, we catalysed the community feeling — another cluster of huts formed around us. They were friends now, we knew most of them by name. We gave whatever medical assistance we could.

But it wasn't enough. 1851 people died in Gollapalem, out of 2300. Our estimates showed that the government hadn't spent even Rs. 10,000 in the whole area. Yet it has received over Rs. 35 crores. There are people who desperately need help — not merely clothes or food, but something for the future; to ensure that such a holocaust never happens again. What is being done about that?

We came back, leaving friends in a remote corner of the country, richer for the experience. But with heavy hearts too, knowing the cynical attitude the authorities have towards our friends.

A QUEEN OF SORTS

Kamal Aurora

He appreciated the irony of it all. That the image had become of greater relevance than the reality of the man was the most difficult factor to accept. The image was his own creation too. He had made himself appear the way he wanted others to see him —suave, polished, a man of the world, where beautiful women were spoken of in the same terms as a highly tempered filly, a superb stud, an excellent bridge hand, a well cut diamond, a rare wine and, of course, a lavish lifestyle that only money could nourish.

The reality, which was his alone, till he had thought it fit to share with another, was not half as glamorous as his image. No man can live on a gourmet's diet forever. The reality was as nourishing to him as a simple loaf of bread. No garnishing, please. An orthodox background, simple, almost austere, living in spite of great wealth put away in old fashioned chests, and a small but thriving family business. He had invested his inheritance well and thus built up his resources and made his fortune.

A Company Director at thirty-one, an eligible bachelor in every sense of the word—a fact of which he was well aware and, to his unfailing amusement, a fact of which almost everyone else was aware.

He should have been well satisfied with himself as he lay in an easy, relaxed posture on the large double bed in his room. His body was stretched out, his breathing slow and easy. The soft, melancholy notes of his favourite instrumental music filled the room. . . swirling gently into the corners of his mind. Music was his first love. Music had also led to his many other loves—one easy conquest after another.

He shifted his position, moving an arm to lift the still glowing cigarette that rested in the ashtray. He eyed the gunmetal ashtray moodily. One of her gifts. He sucked in the smoke. The expression on his face was at odd variance to the relaxed stance of his body.

He remembered the company party where he had met the tall reed-slim woman with the straight long hair. An angular frame, had been his instant summing up. Long, thin fingers, long-limbed. She was no beauty. Her eyes were deepset, dark, intense. Intelligent eyes. He had passed her over. She was not his cup of tea at all.

And then he had seen Anjali... lovely glamour puss. . . an elderly director's young wife. She was making straight for him. It was the last thing he wanted. Their affair was over as far as he was concerned. The debris did not interest him.

He had turned to the long limbed woman. "Help me for a moment," he had said and putting an arm around her surprised stiff shoulders, he had steered her towards one of the cosy, discreet corners in the spacious lounge. A large green plantain tree effectively screened the corner from prying eyes.

"And what was all that about?" Her voice was very quiet. He could feel the ice forming at the edge of her words. It amused him. He relaxed suddenly. It could be an interesting evening after all!

"Nothing really," he shrugged. "Just a novel method I tried out for the first time. . . literally to sweep the lady off her feet!" His lips curved at the corners. He knew his slow smile fascinated women. He had been told so time and again.

She returned his smile. It was as simple as that!

"Are you working for the Company?" he asked.

"Yes," she had replied. "I am the Sales-Manager at headquarters. Incidentally, the lady you were avoiding is the wife of my immediate boss."

"You are rather an acute observer," he said. "One reason why I avoid intelligent women. They see too damn much." He took a reflective sip from his glass, not bothering to elaborate further or to see what effect his back-handed compliment had.

She appeared unmoved by his long silence. Instead, she settled back in a graceful movement and eyed the crowd with interest. It was a good attempt to ignore him. Once again, he was amused. Genuinely so. The girl was trying to match every move of his with her own! What gave her the confidence?

He knew how he had developed his image and posture. Today he had money, he had the experience, he had the important business connections, and he had retained his remarkably fit body. At her age, which he put some twelve years his junior, he had not a whit of poise and confidence in comparison. But she had no looks to write home about, nor was she a Director's daughter which was an all forgiving endowment. Further she was remarkably intelligent too, which in his experience, was a tremendous drawback for any play-girl.

He leaned forward. "You intrigue me," he said, voicing a genuine feeling for the first time.

She looked at him steadily, then capitulated suddenly with a soft laugh. "Coming from one of the most 'WANTED' bachelors, I take that as a compliment."

He was surprised by her forthrightness for the second time that evening.

"And how do you know who I am?" he asked, raised eyebrows signalling interest.

"You are the Director at our Calcutta Office," she said quietly, "with financial assets to reckon with. You own two-third shares in the company. A play boy, of course. That follows with your position and looks."

She stopped as suddenly as she had begun. For a split second, she sounded strangely bitter.

He eyed her in a bemused fashion. What a girl she was turning out to be!

"Can I take you out to dinner tomorrow?" he asked suddenly.

Her look of astonishment atoned for any boredom he might have let himself in for by his invitation. He had chuckled to himself as he went to bed that night.

The following evening, however, had been an unqualified success. And yes, she was remarkably intelligent. That perhaps was really her lure and for one who usually steered clear of intellectual women with their high powered exclamations on the latest art movement in Paris (that had been one experience too!) he found himself being drawn despite himself to a mind that was as sharp as his own. It was an odd sensation and one he knew he was not likely to sample often.

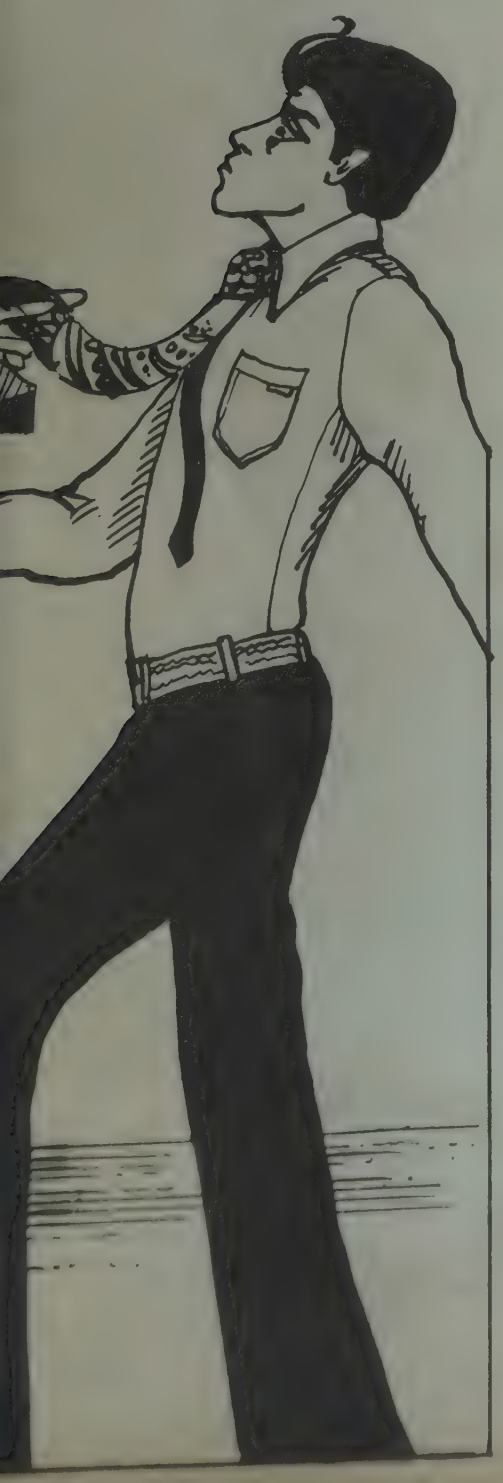
There was an indefinable charm about her that formed a potent combination with her sharp observation. He sought out her company more often than was normal in his courtship pattern. But he had known all along, even if he had left the signs unacknowledged, that this was no common affair. That he could seriously be interested in her, of course, was a possibility which he did not voluntarily dwell up-

on. It signified that he was not as completely in control of the situation as he would have liked to be.

What disarmed him, however, was her complete lack of possessiveness. She did not take the initiative in their little game, even when she knew she could do so. He was surprised that her lack of reaction disappointed him. Was she not interested enough?

Thinking over this one night, he was brought up short by the realisation that somehow the roles had shifted. For a change he was the unsure one, the interested party, the pursuer—and she no longer a pawn in his game. She was a queen, really, he thought with a smile. The more he dwelt upon it, the more he liked the name. It suited her to perfection. . . the strange reserve, the clean cut figure, the subtle aid of distinction, poise and confidence. It was all there. His Queen!

He was doing what he never did. His rule had always been to keep the other party guessing. Now, he did not give a hang. If



Finally he had found the woman fit to be his queen, he thought, but then she too had cultivated a front

he was not playing his regular cat and mouse game of ringing up one day and keeping silent for the next fortnight, it was because, against his better judgement, he could not stay without her. To hell with his set of rules. She was a woman he wanted. He accepted it. Why shouldn't he?

"Do you know," he once told her, "you are the one exception in my life? No rules apply to you." His laugh was a little derisive—in case he appeared too lavish with his praise.

"No problem," she replied (with a half smile that made him think, "And what a queen!"). "You can put up the regulations any time you like."

Perversely, the fact that she did not really care made him drop his reservations still further. He talked about himself, something he had never permitted himself to do. He told her of his home, his family, his simple background, his likes and dislikes. He talked about everything under the sun, and the relief was something beautiful.

It was as if a dam had burst. Every evening he would sit for long hours nursing a whisky on the rocks, talking about his past, his present and his future plans. She was a marvellous listener although sometimes she would break into his anecdotes with seemingly innocuous questions.

"I once had a princess in tow when an oil sheik's mistress—I was negotiating a deal with the man—made a big play for me, nearly upsetting all my carefully laid plans! The princess who was planning to invest her nest egg almost decided against it!"

He laughed at the reminiscence enjoying what had then been an extremely delicate situation.

"It wouldn't have affected your bank balance one way or the other, would it?" she interrupted.

"Obviously not," he said with a slight touch of impatience.

She seemed to enjoy his stories and he loved to tell them to her. "When I was a young boy I loved milk—it's not the er—right drink for a man these days. I haven't touched the stuff for many years."

"I love to drink a cold glass of milk too," she confessed with a rueful smile.

"You are a woman," he said, "which excuses everything!"

"Meaning women are not significant enough to matter," she had said flatly.

"Never that!" he laughed lightly, but it was what he believed nonetheless.

"My woman's place will be in my home—regardless of the luxuries available to her," he declared one day, voicing one of his close kept thoughts.

"How old fashioned!" she had teased.

"Underneath that's what I am," he reiterated his stand. "I shall expect loyalty and faithfulness from her—and give her the same in return."

"Why do you say 'underneath that's what I am?' Why is it so different from the image you put up for public consumption?"

"It's the way the world is," he had said finally. "It's the way I am."

"How self-righteous!" the soft laughter took the sting out of her words.

But his voice had been sharp and aggressive when he said, "I beg your pardon?" He could scarcely believe his ears.

"You like to break down your image for me—but you retreat if I am at all familiar. Do I have to keep up an image all the time?" Her question was reasonable, her eyes strangely dark.

The question brought him up short. "And are you all that different behind the image?" he asked, disquietened by the thought. His 'queen' he liked as she was. He did not want any change in her.

"As different as you are," she had replied.

He stared long and hard at her. By his own parallel as a yardstick, she was implying a terrible gulf. He could not believe her image too could be as different as his reality.

It was then that another truth hit him with the force of a hammer blow.

"And which do you prefer—playing the image or the reality?"

"Oh, the image quite obviously. This reality is ordinary enough."

He closed his eyes, "Go on," he said quietly.

She said, "I had heard so much about you—the man people talked about—exotic living, notorious affairs, brilliant mind, shrewd operator and with a calculator for a heart. Quite a romantic image, is it not?"

"Quite romantic," he agreed not liking the tarnished reality of his queen. Just then she had sounded quite as silly and idiot-minded as so many of his acquaintances. "And you too, I presume, are not quite as 'romantic' as the image you put up for display?" His voice was distinctly cutting.

Her laughter was bell like. "Certainly I am not a 'romantic'! Like you, I have cultivated a front—it has got me where I am. But I imagine you would be world weary and experienced enough to realise that for yourself."

"Yes, I should have known," he said thinking of every rule in his book that he had broken for her, every reservation that he had thrown aside for her. "Carry on," he said. "I like what I am hearing!"

She smiled. "For a change you can be the audience. I'm a woman of the world underneath—like you are a man of the world on the surface. I love the luxuries of life which is why I am what I am. I give much of myself to get what I want—wealth and adventure and to a certain extent my freedom. Unfortunately in the time worn image of a woman, I can't quite advertise my reality! Nor for that matter can you. . . right?"

"Yes. You're dead right!" he said with a return of humour. He stared at the dark-eyed, intense woman before him. Her straight black hair framed her angular face. She held her head high and her smile was bright. He felt a sudden stab of pain for all that she was not—at all that he had so often thought and dreamt about. Regal yet soft. Intelligent without being sharp tongued, a marvellous listener, a companionable consort, ideal hostess, a gentle woman with all the old fashioned qualities he wanted in a wife. Goodbye, Queen, he said softly to himself.

He raised an eyebrow. "It's like I always maintain. Keep clear of intelligent women. They must dig and evaluate, assess and reflect when all others would be content enough. Intelligent women are natural hazards."

She knew he was saying goodbye. "Thanks for the compliment—that at least is no image," she smiled.

He acknowledged the statement. It was what he would often reflect upon in his less confident moments. Had she more intelligence than he? Was she of stronger calibre? But being a woman, not able to exploit her talents?

And then the image would return. "Nonsense!" it said. "She was an adventuress with an angular face who missed one of her finest opportunities. She didn't know how close she was to winning her meal ticket to wealth and adventure. She couldn't even judge the value of the man."

And there lay the sting. Or, had she judged too clearly?

FASHION OF THE MONTH

WIN-A-WARDROBE!

This is the fourth of 12 fashion features which will enable you to Win A Wardrobe from Delhi's popular SOPHISTICATION boutique. This unique scheme was announced in Eve's Weekly issues dated December 3 and 10, 1977.

Fashion ideas this season — a wide selections of salwar kameez ensemble, takes you beautifully through every hour of your busy day. A fantastic range to add to your wardrobe with brilliant combinations in colour and design. These creations will inspire compliments everytime you wear them.

Try your luck and be the winner of these marvellous range of outfits.

Start collecting your coupons NOW. A minimum of 10 coupons out of serial numbers 1 to 12 should be sent in one lot.

Sophistication Boutique will hold a fabulous exhibition and sale of their exclusive cotton salwar suits and cotton sarees at Aakar Art Gallery, Bombay, from 13th to 16th March 1978.

ABOVE : Soft and versatile — the green churidar kameez set, widely printed in white swirling stripes, has a special angarkha style cut. The other in navy and rust floral printed bosky salwar suit **black cotton printed suit — Floral pattern at centre front adds up to a traditional Indian look.**

BELOW : Dreamy delights! **In maroon, white and navy blue**

LEFT : Pretty little misses — in white and navy blue cotton printed salwar kameez suit with long sleeves caught at wrist. Matching dupatta adorns the young look.
While the other young miss looks pleased in yellow, red and brown and yellow with a matching printed cotton dupatta.

Photographs : Harbans Mody

Eve's Weekly / SOPHISTICATION

WIN-A-WARDROBE
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1. Prizes are in the form of readymade garments.
   1st Prize : Rs. 5000; 2nd Prize Rs. 2500; 3rd Prize Rs. 1500 PLUS ten consolation prizes Rs. 100 each.
2. Grand Fashion Show will be held by Sophistication/Eve's Weekly around February 1979. The three winners will be invited. They will be given return Railway Fare plus Rs. 200 for expenses.
3. A minimum of 10 coupons, out of coupons numbered 1 - 12 must be sent, **in one lot**, after the publication of the 12th feature in November to The Editor, Eve's Weekly Ltd. Peraj Building, Bombay Samachar Marg, Bombay 400 023.

Will Anil ask me to the College Social?

I FELT SURE HE WOULDN'T. THE WAY I HAD BEEN LOOKING FOR SOME WEEKS– MY SKIN SO DULL AND AWFUL...
SHEELA, YOU MUST ASK ANIL TO GET HIS CAMERA FOR THE SOCIAL.
BUT ANIL HASN'T ASKED ME YET... IN ANY CASE I FEEL SO SHY WITH MY SKIN-
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SHEELA, YOU AREN'T GOING TO DITCH ME FOR THE SOCIAL! I REFUSE TO GO WITH ANY ONE ELSE.
Anne French
DEEP CLEANSING MILK
THANK YOU ANNE FRENCH FOR A CLEAR GLOWING SKIN- FOR EVERYTHING!

Anne French **for a lovely complexion.**

158 DCM 155

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G-41

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JALOO KANGA:

BRINGING UP 'NAVROZ'

When a father-in-law influences his daughter-in-law to the extent of moulding her lifestyle, we usually expect a negative result: a totally suppressed daughter-in-law. With Mrs. Jaloo Kanga, however, it happened differently. Her father-in-law, Mr. Eduljee Kanga, owner and editor of 'Navroz', the "only Anglo-Gujarati weekly published in Calcutta" (established 1917), trained her from scratch and brought out her potential for journalism (she edited her school magazine). The result: today she is joint editor with her husband, Mr. Naval Kanga, of 'Navroz' She took over in 1956, a year after Mr. Eduljee Kanga's death.

The 'Navroz' caters to the Gujarati community in Calcutta. Its policy is "upholding the journalistic ethics of a fearless stand and constructive outlook."

When she took over 'Navroz', it carried a lot of political news, but she changed its orientation and made it a literary and social magazine; in her own words: "A social platform through which a dialogue on topical and controversial issues can be carried on. Our stand is neutral — this is made easy because we ourselves own the paper. Also, being Parsis, we can maintain an objective stand on issues which concern Gujaratis. Broadly, ours can be called a liberal magazine."

For Mrs. Kanga the 'Navroz' is her "spoilt child, a part of our life." The press being in the building in which she lives, she and her husband work all day,

and don't mind doing everything. They supervise all the production. This becomes doubly necessary as the press workers are mainly Bengalis.

During the Hindu-Muslim riots in Calcutta, the issue continued to come out on time, although the staff comprises members of both communities. The Kangas sheltered their staff in their own house. During the Naxalite movement, when their press workers were on a ten-day strike along with all of Calcutta's press workers, the Kangas cyclostyled their paper through the nights and distributed it early in the morning to their readers — who by then had become personal friends.

Their dedication is such that there has never been a late issue of the 'Navroz' in the last 60 years — WW II, Hindu-Muslim riots, the Naxalite movement notwithstanding. One reason for this is that their staff is very faithful and the relationship between them is fraternal rather than an employer-employee formal one.

Most of their staff have also been with them since the last 30 years, and in many cases, their fathers worked here and their children may too.

Unfortunately, the hereditary part of it has not worked out in the Kangas' case, in spite of their intentions. "We trained up our daughter specifically for 'Navroz', and none of them now works with us," said Mrs. Kanga regretfully. Her daughter Bachi Karkaria, works in the "Times of India." "I consider this my failure," she continued. "But the paper must be carried on — we will have to recruit new staff, which shouldn't be too difficult."

The Kangas' total involvement in the 'Navroz' has created, over the years, a warm relationship between them and their readers. Though most of them are Gujaratis, this Parsi couple is accepted by them as 'Jalooben' and 'Navalbhai' — typical Gujarati forms of address. News of Gujarati organisations in Calcutta is published in the 'Navroz'. Besides these, announcements of charity shows are made free of charge in the 'Navroz', and tickets for these are also sold through it. And for the young Parsis who may not be able to read Gujarati they have a four-page English section.

No wonder then that the Golden Jubilee of the 'Navroz', celebrated in 1967, was organised by their readers under the auspices of the Gujarati Sahitya Mandal, and inaugurated by the then CM of Gujarat, Mr. Hitendra Desai. Its Diamond Jubilee was celebrated in Bombay last year at which Gulabdas Broker was the chief guest.

It is again their readers who contribute every year for the 'Navroz' gold medal which goes to the winner of their literary competitions. Among their contributors are writers like Shrikant Joshi, Chandrakant Bakshi, Lalit Bakshi, Madhu Rye (who in fact first got published in the 'Navroz') and Bharat Gelani. The 'Navroz' Divali numbers are greatly appreciated in Gujarati literary circles.

Mrs. Kanga is proud of having lived up to the tradition that her father-in-law (who gave up a job in a foreign firm before Independence to start the paper, and who was helped very much by his wife) started.

"It must be carried on, even though it won't be by my family. We have built it up and regard it as 'our own blood'. We cannot even think of it being closed down after we die. Whatever we may have given to it, we have got much more out of it. And then there is the feeling of leaving something behind us. . ."

Jyoti Punwani

WEIGHT CONTROL

I am two months pregnant and expecting my first baby. I have seen several expectant mothers putting on weight during pregnancy. I want to control my weight and keep slim. Any suggestions?

N. J. L. (Madras)

Irregular eating will result in weight gain. The surest way to control weight is to weigh yourself regularly. You do not have to eat for two, but your food must be nutritive. Take proteins, vitamins and minerals in extra amounts — these do not add weight.

Have more of milk, leafy green vegetables, citrus fruits, meat, fish, eggs and cereals.

HAIR CONDITIONER

I have come across the term conditioner in beauty magazines, what is it? Please also explain what is meant by streaking hair?

F. V. (Hyderabad)

FOR SHINY HAIR

A conditioner comes in cream or liquid form. It is used to improve the texture of hair and its appearance by adding sheen to it. It is good for dry hair and makes the hair soft.

Streaking means lightening the colour of a small number of hair strands at the hairline, to contrast it with darker hair.

HOME-MADE CLEANSER

I have been using only home-made preparations to solve my beauty problems. Can you tell me how to make a cleanser for face and arms? Please do not suggest anything expensive.

C. L. (Meerut)

Here is a recipe for home-made cleanser:

Add a little rice flour to either curds, milk or malai to form into a thin paste. You can apply this on your face, neck, arms, legs and body. Apply before you have your bath and leave it on for 15 minutes. When dry have a bath.

DRY HAIR

I am 26 and have a smooth complexion but my problem is my hair. It is dry and brittle and looks very dull. What should I do to make it shine?

D. H. (Panjim)

You should give your hair a vigorous brushing to improve blood circulation. Avoid exposing your hair to sun and after a swim rinse out the salt water well. Also avoid heavy sprays, bleaching and perming. Never pull your hair into a tight pony tail as it tends to break.

Condition your hair every week before a shampoo. Massage olive or coconut oil on your scalp, then wrap your head with a towel wrung out in hot water. Do this for about half an hour. It is better to allow your hair to dry naturally than use a dryer. To avoid split ends have your hair trimmed regularly

A DOSA MEDLEY

Premila Lal

Day to day cooking becomes tedious and tiresome when the same ingredients are used to make the same dishes. A good cook always tries out new ideas in her cooking and turns out novel and appetizing dishes. "Dosa", a favourite snack of the South, is gaining popularity among all communities. Our recipes here, will enable you to create several varieties in dosas although the basic method remains the same. Try them, each one will give you excellent results with slightly different tastes and textures. Whichever kind of dosa you make, see that you serve them hot and with a piquant chutney.

RAW RICE DOSA

500 grams raw rice
100 grams black gram dal
1 tsp. salt
½ tsp. soda bicarb

Soak rice and dal separately for about 6 hours. Wash separately in four changes of water till water turns absolutely clear. Grind dal to a fine paste. Put rice in a colander to drain totally. Grind rice on a dry masala stone to a fine flour and sift through a medium sieve. Take out about ¾ cup of the flour to make "Kungee", by mixing this flour with ½ cup water till smoothly blended. Now put 1½ cups water to boil. Blend this paste in the cup well and slowly pour into the boiling water, stirring well all the while. Bring to boil and quickly remove from the fire after the first bubble. This will be semi-solid but see that there are no lumps. Allow to cool. Combine the Kungee with the dal batter and pounded rice and add enough water to make a thickish batter. Keep batter in a warm place covered with a tight fitting lid. Next day add a little more water if necessary to make a batter to a dropping consisteency.

Before making dosas add salt and soda and beat well for 5 minutes. Heat a tava, grease it and spread a ladleful of batter evenly on it. Pour two teaspoons of ghee around the edge of the dosa. Flip over and cook the other side. Serve hot with coconut chutney.

OATS DOSA

250 grams oats
175 grams curd
2 green chillis
1 onion

¼" piece ginger
1 tsp. salt
Ghee or butter

Chop the onion, chillis and ginger finely. Put oats in a mixing bowl, add chopped spices, salt and curd and mix into a thick dough.

Heat 'tava' or an iron plate and grease the surface with a spoonful of ghee. Take a tablespoonful of the oat mixture and spread on the surface of the tava to make a thin pancake. Add a little more ghee, flip the dosa over and fry on the other side till nicely brown. Serve hot with curry or pickles.

MIXED DAL DOSA

400 grams rice
250 grams tur dal
125 grams black gram dal
125 grams Bengal gram dal
4 onions
8 red chillis
6 green chillis
1" piece ginger
A pinch of asafoetida
A small bunch of coriander leaves
1 sprig curry leaves
Ghee or oil

Chop the onions, ginger, green chillis, coriander and curry leaves finely. Grind the red dry chillis coarsely.

Soak the rice and the dals overnight in cold water. Next morning, drain and grind to a coarse paste. Add red chillis, salt and asafoetida. Add the chopped ingredients to the paste and salt to taste. Mix well. Heat a tava, grease it and spread a ladleful of batter evenly on it. Pour two teaspoons of ghee or oil around the edge of the dosa. Flip when done and serve hot with chutney.

COCONUT DOSA

500 grams rice
1 fresh coconut
2-3 green chillis (optional)
¼" piece ginger
2 onions
1 heaped tbsp. coriander leaves, chopped
½ tbsp. curry leaves, chopped
2 tbsps. ghee
2 tbsps. oil
Salt to taste

Soak the rice overnight. Next day drain the water and wash rice thoroughly in fresh water. Grate the coconut. Chop ginger and chillis finely. Grind rice, coarsely. Add grated coconut, ginger and chillis and grind to a smooth paste. Slice onions finely and saute in a little fat. Add to the rice paste, together with coriander and curry leaves. Season with salt.

Take a heavy griddle or tava with a lid and heat a little oil. Pour in a tablespoon of the batter, spread it evenly to required thickness and cook covered for a few seconds. Flip over add a teaspoon of ghee and remove dosa. Prepare all the dosas in similar method.

WHEAT FLOUR DOSA

450 grams whole wheat flour
3 onions
4 green chillis (optional)
1 tsp. coriander leaves, chopped
1 sprig of curry leaves
Pinch of soda bicarb
Salt to taste
2 tbsps. ghee

Chop finely the onions and chillis. Put flour in a mixing bowl, add onions, chillis and curry leaves. Add salt and soda and mix with enough water to make a batter consistency. Lightly grease a frying pan or tava and pour 2 tablespoons of the batter. Spread evenly with the back of a wooden spoon. Pour a little melted ghee on the edges to prevent sticking and brown on both sides. Serve hot with curry or chutney.

MASALA DOSA

250 grams fine sooji
2 tsps. curd
1½ cups water (enough to make thick batter)
1½ tsps. soda bicarb
A pinch of salt
2 tbsps. ghee

FOR THE FILLING:

4 potatoes
3 onions
2 green chillis
¼ tsp. turmeric powder
½ tsp. mustard seeds
A sprig of curry leaves
A small piece of ginger
Salt to taste
2 tbsps. oil

Soak the sooji in water, adding curd and soda bicarb. Blend well with an egg-beater until a creamy batter is formed. Leave batter in the mixing-bowl overnight.

Boil 2 onions together with the potatoes till done. Peel and mash the potatoes and slice the onions. Mix together adding salt. In a saucepan, heat 2 tablespoons oil and cook the mustard seeds till they begin to crackle then add the remaining onion finely sliced, chopped ginger and the remaining spices. Fry till the onion is a golden brown. Then add the potato-onion mixture and blend thoroughly. Fry for 5 minutes and keep aside.

Place a tava on the fire and spread with little ghee. Pour 2 large spoonsful of the batter in the centre of the tava and spread it in a circle with a spoon to cover the tava like a pancake. Cover with a large lid for a minute to cook. Remove the lid and place a spoonful of the potato mixture in the centre of the dosa. Fold like an omelette, put a little ghee on the sides of the tava, turn the dosa over and fry till crisp. Serve with coconut chutney.

KHEEMA STUFFING FOR MASALA DOSA

FOR THE STUFFING:

250 grams mutton kheema
2 onions,
2 tomatoes, chopped
3 dry red chillis
½ tsp. fenugreek seeds
½ tsp. mustard seeds
½ tsp. turmeric powder
¼ tsp. cummin seeds
½ tsp. ground, black pepper
1 tbsp. oil or ghee
Salt to taste
1 tbsp. grated coconut

Slice onions finely and break up the chillis. Heat the oil and fry mustard seeds, fenugreek and cummin seeds. Add sliced onions and fry till golden brown. Now add red chillis, minced meat, turmeric powder, pepper, salt and chopped tomatoes. Add ½ cup water and cook till dry. Add a little more water if necessary and cook till meat is tender. Mix in the grated coconut and use this mixture for stuffing.

For preparation of dosa, refer the recipe given for masala dosa. Use kheema stuffing instead of potato filling.

RAVA DOSA WITH SEASONING

125 grams rava (fine wheat sooji)
150 grams flour (maida)
1 cup sour curds
2 tbsps. ghee
2 tbsps. oil
½ tsp. mustard seeds
1 tsp. black gram dal
2 red chillis,
1 sprig of curry leaves

2 green chillis, chopped
2 onions, chopped
½ tsp. salt
½ level tsp. soda bicarb

Mix flour with rava and curds with a little water to make a thick batter. Beat to a smooth consistency and keep aside for 3 hours.

Meanwhile, prepare a seasoning by heating a tablespoon of a mixture of oil and ghee till smoking hot. Add ½ teaspoon mustard seeds to sputter, add 1 teaspoon black gram dal, 2 red chillis broken up, curry leaves, green chillis, and chopped onions. Fry till onions turn transparent and mix into the batter together with salt and soda just before cooking time.

Prepare a mixture of oil and ghee to liquid consistency and pour 2 tablespoon on a heated tava. When very hot put a large spoonful of the batter in the middle and spread slightly and evenly, to the thickness desired. Cover with a lid. When cooked a golden brown underneath, flip over and cook without covering. Similarly make other dosas. Serve hot with coconut chutney.

ATTENTION COOKERY CONTESTANTS !

MORE GIFTS FOR OUR COOKERY WINNERS

The Cookery Queen of the month will receive in addition to the usual cash prize of Rs. 100.00,

1) A 230 mm non-stick Fry Pan (March); and 230 mm non-stick Taper Fry Pan (April) from TRUPTI INDUSTRIES, Bombay, 2) A cash prize, of Rs. 101.00 from WIEKFIELD, and 3) A book, "Eve's Guide to Fashion, Beauty Cookery and Childcare" by AROONA REEJHSINGHANI.

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recipes from our readers

Mrs. Guddi Lamba, Bangalore.

CHOCOLATE CORN CRUNCHES

- 1½ cup flour (maida)
- 1 tsp. baking powder
- ½ cup corn flour
- ¾ cup corn flakes
- 1 tbsp. cocoa
- A few drops of vanilla essence
- 4 tbsps. butter
- 4 tbsps. sugar
- 1 egg
- A pinch of salt
- ½ cup fresh cream

Cream, three tablespoons of sugar with butter. Add egg. Stir in all the dry ingredients and corn flakes. Add vanilla essence. If the dough is soft, leave it to become hard in a cool place. Make small balls. Place on a greased tin and bake them in a moderate oven for 15 minutes. When cool, sandwich together with sugar and cream.

Jina Sengupta, Dehradun.

KALEJI KOFTA

- 250 grams liver
- 2 tbsps. gram flour
- ½ tsp. chilli powder
- 2 onion, finely chopped
- bay leaves
- 1 tsp. turmeric powder
- 1 tsp. coriander-cummin seeds powder
- Salt to taste
- ½ cup curd (beat well with 1 tsp. sugar)
- Oil for frying
- 1 tbsp. pure ghee

GRIND TO PASTE

- 1 big onion
- 10-12 cloves garlic
- 1" piece of ginger
- 2 green cardamoms
- 1 stick cinnamon
- 2 cloves

Wash liver and grind it with salt and half teaspoon of chilli powder. Now mix the flour in it. Make small balls, and fry them in oil. Heat some more oil, fry chopped onion and add bay leaves, all the spices, ground paste and salt, fry for few minutes then add the curd and fry till oil floats. Put the balls in it. Add half cup of water. After two minutes, remove from fire. Now heat the pure ghee and fry the onion until brown. Garnish the kofta with it. Serve hot with chappati and salad.

Mrs. Vasantha Karunakaran, Trivandrum.

MUTTON TOMATO DELIGHT

- ½ kg. mutton
- 4 large onions
- 3 large ripe tomatoes
- 2 medium sized potatoes
- 2 cloves
- 1" piece cinnamon
- 3 tbsps. ghee
- 1" piece ginger
- 1 pod garlic
- 1 bunch coriander leaves
- 3 peppercorns
- 1 tsp. chilli powder
- 1 tsp. turmeric powder
- A few curry leaves
- Salt to taste

Cut mutton into small pieces. Slice two onions thinly, lengthwise. Quarter the potatoes and chop tomatoes. Grind together remaining onions, ginger, garlic and coriander leaves. Add to this the chilli and turmeric powder. Mix well.

Heat ghee in a pressure-cooker and add peppercorns, cinnamon and cloves. When they splutter, add sliced onions and fry till brown. Add ground masala and fry well, stirring continuously for a couple of minutes. Add curry leaves and salt. Mix well. Put in tomatoes and fry, stirring till all the masala is of reddish brown chutney consistency. Add mutton pieces and fry for two minutes. Then pour five cups of hot water and cook under pressure for fifteen minutes. Reduce pressure and put in the potatoes. Simmer till potatoes are cooked. Serve hot with rice or chappatis.

Mrs. Madhu Sareen, Bangalore.

KASHMIRI MUTTON

- ½ kg. mutton pieces
- 3 medium size onions
- 1 tbsp. ginger crushed
- A few cloves of garlic, crushed
- 1 cup curd
- ½ cup oil
- 1½ tsps. salt
- 1 tsp. garam masala
- 3 green chillis, chopped
- 1 cup water

Heat oil in the pressure cooker. Crush the onions and fry them in the oil without browning them. Add in crushed garlic and ginger. Add the meat pieces, salt, water and beaten curds and cook under pressure for 15 minutes. When the meat gets tender, add in the garam masala and chopped green chillis.

weekly winner

Mrs. Lillian Madeira of New Delhi, wins Rs. 50 for this week's best recipe plus a non-stick Sandwich toaster and a 9-cup Storefresh container from Trupti Industries, Bombay, a gift hamper from Wiekfield and a book by Aroona Reejhsinghani.

CRAB MIXTURE

- 16 large mushroom caps
- 120 grams crab meat
- 4 tbsps. dried breadcrumbs
- 2 eggs, beaten
- 2 tbsps. cream
- 2 tbsps. finely chopped parsley
- 1 tbsp. finely chopped onion
- 2 tbsps. butter
- Salt to taste
- Freshly ground black pepper
- Lemon juice

Wash mushroom caps, cut off stalks and combine with crab meat, breadcrumbs, eggs, cream and parsley in a mixing bowl. Saute finely chopped onion in one tablespoon of butter until soft, stir in crab mixture and season to taste, with salt, pepper and lemon juice. Put mushroom caps with this mixture and dot with butter. Arrange this mixture in a greased baking dish, and place in a moderate oven (375 deg.F) for 15 to 20 minutes or until mushrooms are tender, serve hot with sauce.

ATTENTION, COOKERY ENTHUSIASTS!

Each recipe for the weekly and monthly contests and Recipes From Readers' page must be accompanied by this coupon. Those not accompanied by the coupon and a passport size photograph will not be considered for publication.

Address your entry to the Cookery Editor, Eve's Weekly Ltd., Bombay Samachar Marg, Fort, Bombay-400 023.

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TOPS FOR THE SUN

For your little one ... a striped dress perked up with floral motifs

MATERIALS :

(MODITHREAD) "MTM" Knitting cotton: 1 ball each Red 46 and Blue 131, Green 227, Brown 357 and 2 balls of Yellow 305 (50 grams each). A pair of knitting needles no. 10. A tapestry wool needle.

MEASUREMENTS :

Length 48 cms., chest 66 cms.

TENSION :

7 sts. and 9 rows to 2.5 cms. measured over st.st on no. 10 needles.

ABBREVIATIONS :

k. = knit; p. = purl; sts. = stitches; st.st. = stocking stitch; tog. = together; sl. = slip; p.s.s.o. = pass the slip stitch over; beg. = beginning; rep. = repeat.

BACK AND FRONT ALIKE :

With Red thread and no. 10 needles cast on 136 sts. * Work 6 rows in garter sts. in Red thread. Join White thread and work 4 rows in st.st. Then dec. as follows :

11th row : In White thread k. 2 tog., k. 24., k. 2 tog., k. to last 28 sts., sl. 1, k. 1, p.s.s.o., k. 24, sl. 1, k. 1, p.s.s.o. (132 sts.). Work next 3 rows in st.st in White. Then in Red thread work next 6 rows in garter sts. Fasten off Red thread. Join Yellow thread and work 26 rows in st.st., * at the same time work dec. row as before on every following 8th row. Continue in pattern from * to *. Also continue to dec. till 92 sts. remain. Then continue straight in pattern till work measures 33 cms.

Shape Armholes : Cast off 11 sts. at the beg. of next 2 rows. Then cast off 4 sts. at the beg. of next 2 rows., cast off 3 sts. at the beg. of next 2 rows, cast off 2 sts. at the beg. of next 2 rows. Then dec. 1 st. at the beg. of every row till 34 sts. remain. Continue straight at end work 6 rows of Red in garter sts. Cast off.

Right Armhole Band : With Yellow thread and no. 10 needles cast on 150 sts. Work 4 rows in k. 1, p. 1 rib.

5th row: Work one buttonhole as follows : Rib 6, cast off 3, rib to end.

Next row : Cast on 3 sts. over the 3 cast off sts. rib to end.

Work 8 rows more in k. 1, p. 1 rib.

Again work one more buttonhole as before.

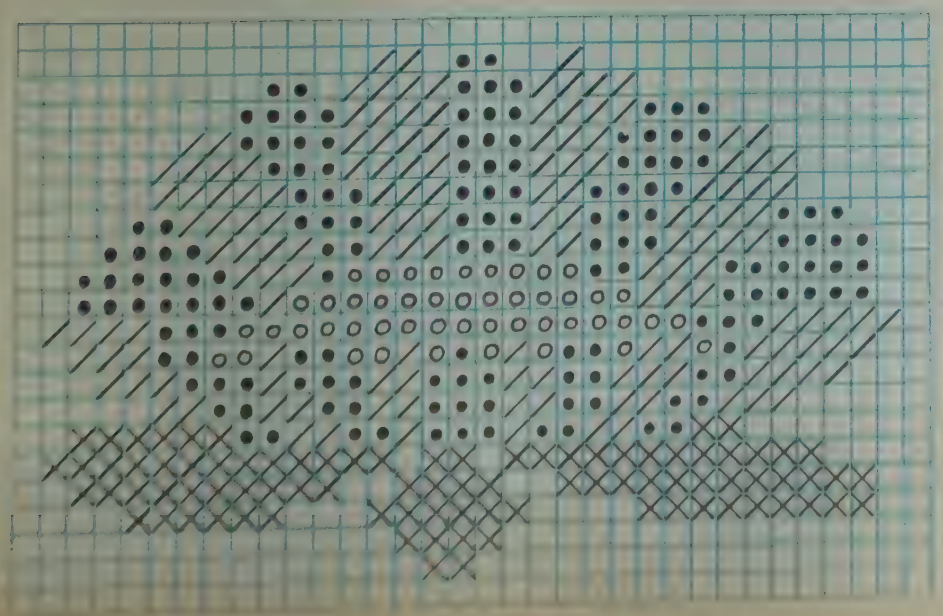
Work 4 rows in k. 1, p. 1 rib. Cast off in rib.

Left Armhole Band: Work to match right band reversing buttonholes (i.e. work buttonholes at the end of the row instead of the beg.).

KEY TO CHART

⊡ **BLUE 131** **WHITE** ⊘

⊠ **GREEN 227** **BROWN 357** ⊙



TO MAKE UP

Join side seams. Sew cast on edge of arm bands to armhole shaping keeping centre of band at side seam so that 5 cms. of band will be extra above neck at front and back. Fold bands in half and hem stitch on to wrong side. Sew buttons to top of front bands to match buttonholes.

Finally embroider in cross stitches the given motif one at centre of front top yellow panel, and 3 motifs equally spaced on the yellow panel at base. For colour indications follow the given key.

Photograph : Farokh Reporter

Arnavaz Dhondy

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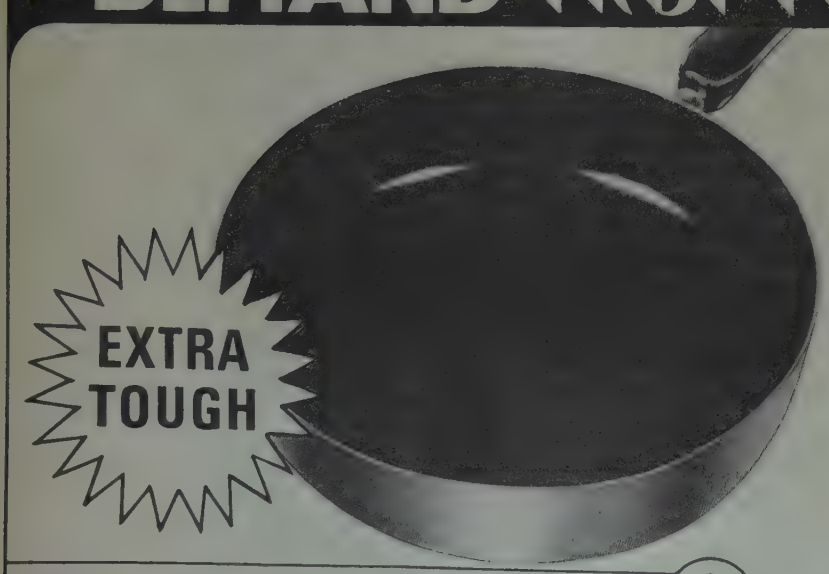

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AMNIOCENTESIS:

PRENATAL PROGNOSIS

Shashi Merchant

Amniocentesis is a method of determining genetic diseases during the prenatal period. It can also be used to determine the sex of the unborn child — a use that has raised a storm of controversy

Rita is 37 years old, and pregnant for the first time. She is excited and thrilled at the prospect of motherhood, but somewhere beneath the glowing facade, there lurks a gnawing fear. She has read somewhere that elderly mothers run a high risk of producing abnormal children.

Jayant and Kamla were a carefree, happily married couple —until the birth of their first child, a victim of Downs Syndrome (Mongolism). This couple desperately want a normal child, but so shaken is their confidence, and so plagued are they by guilt complexes, and doubts, that they are afraid to risk the same experience again. They have opted for adoption instead.

Medical science has identified over one thousand genetic diseases. A normal individual inherits 23 chromosomes from each parent, i.e. 22 pairs of autosomal chromosomes, and a pair of sex chromosomes. The sex chromosomal configuration of a female is XX while that of a male is XY. Genetic disorders affecting the sex chromosomes are described as sex linked diseases. Those caused by the autosomal chromosomes may be either dominant (inherited from one parent), or recessive (inherited from both parents who harbour abnormal genes). The latter type is particularly common in the offspring of consanguinous marriages.

The question is, can these genetic disorders be detected during the intrauterine period, and if so how? The fetus lies in the uterus protected by two membranes — the chorion and the amnion, and cushioned by the amniotic fluid. This fluid environment, composed of water, organic and inorganic substances, and desquamated cells from the fetus, provides vital clues for prenatal diagnosis. In the process of amniocentesis, a small quantity of amniotic fluid is withdrawn and subjected to biochemical and cytological analysis.

Amniocentesis is usually performed at the fourth month of pregnancy. This time is selected because for one thing, the fetus at this stage is small, and so less likely to be injured, secondly, the quantity of amniotic fluid is adequate, and thirdly, should abnormality be detected, a therapeutic abortion can be performed with minimum risk to the mother. Two to five cc. of fluid is collected by a needle introduced per abdomen into the amniotic cavity. The fluid is analysed after being cultured in special media.

Though the procedure for amniocentesis seems simple, it has its hazards. Introduction of infection into the amniotic cavity causes amniotitis. Injury to the fetus or the placenta may occur, but can be prevented by correct localisation of these structures by ultrasonic methods. Haemorrhage and abortion are other complications, which though rare, may lead to the loss of a possibly normal child. What better example can there be of nature's irony!

Amniocentesis is most commonly used in the diagnosis of Rh incompatibility. The Rh factor (Rhesus factor) is present in 85 per cent of individuals, the remaining being Rh negative. During pregnancy and labour the passage of Rh positive blood from the baby into the Rh negative mother's bloodstream activates a defence mechanism whereby anti-Rh factors are produced. These factors are usually of inadequate titres to affect the first-born, but during subsequent pregnancies they ruthlessly haemolyse the Rh positive fetus' red blood cells, causing anemia, jaundice and mental retardation. The degree of jaundice is reflected in the optical density of the amniotic fluid collected by amniocentesis and tested by spectrophotometry. Depending upon the extent of fetal affection, and its gestational age, intrauterine fetal transfusion, or premature termination of pregnancy can be resorted to.

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Today, amniocentesis has an ever-widening scope. One of the commonest chromosomal anomalies, namely Downs Syndrome, which affects one child out of every 1000, can be diagnosed by amniotic cell culture. The victim of Downs Syndrome has the characteristic superficial resemblance to a member of the Mongolian race, and is mentally retarded. The basic defect lies in the presence of 47 chromosomes instead of the normal complement of 46, a condition technically described as Trisomy 21 because of the extra 21st. chromosome.

There is however one particular field in which an ugly problem may rear its head, and that is in the prenatal diagnosis of sex. In India particularly, where a woman who does not bear at least one male child — the glorified son — considers herself deprived, the procedure, should it come into routine practice, is likely to be abused. However, it cannot be denied that the prenatal determination of sex is invaluable in the diagnosis of sex-linked diseases like muscular dystrophies and Haemophilia.

Haemophilia is a hereditary disorder affecting males but transmitted by females and characterised by a haemorrhagic tendency due to defective blood coagulation. The son of Nicholas, the last Czar of Russia, suffered from it, the trait being inherited from his mother Alexandra, whose obsession with her son's illness made her an easy prey to the machinations of the evil monk Rasputin.

Thus though amniocentesis is an indispensible tool in the hands of the geneticist for the diagnosis of sex-linked diseases, its utility solely as a procedure for sex determination to satisfy the curiosity of impatient parents is questionable. A society in which therapeutic abortion is resorted to because the parents are dissatisfied with the sex of their forthcoming child, brings to mind Aldous Huxley's hair-raising visionary masterpiece, "Brave New World" which seems to be just round the corner.

In today's world of test-tube babies and "genetic engineering," it may seem old-fashioned to deny parents the right to have a child of the sex they desire. The ethics of this has created a storm of controversy.

Though the rate of complications of amniocentesis is only one per cent one must first rule out the possibility of long-term adverse effects on the fetus. Secondly, the technique must be perfected and the results foolproof, because of the possibility, though remote, that a fetus diagnosed as diseased, be born normal by a quirk of nature. It has been known to occur, and one can then only remember the saying that, "Fools rush in where angels fear to tread."

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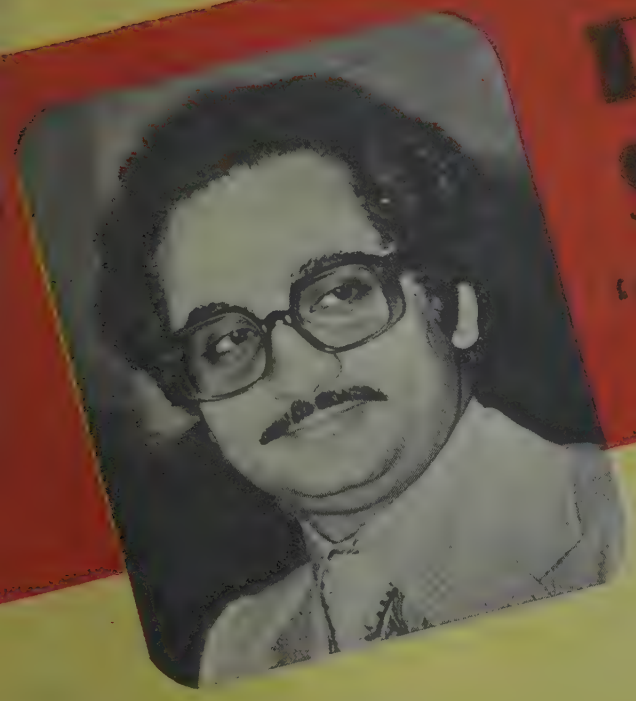
RAMESH SIPPY: "BIG NAMES ARE A BIG HELP!"



Vijaya Irani

With his "Sholay" becoming the biggest ever hit of the film industry, Ramesh Sippy finds big-budget, big-star films the reliable recipe for box-office bonanza

With the unparalleled success of "Sholay", a film which is still running to packed houses since its release in August 1975, all eyes were naturally trained on its maker, Ramesh Sippy, to see what he would film next — and whether it would be an even bigger film than "Sholay".

Then Sippy Films announced "Shaan" a multi-star, big-budget extravaganza with a roster of names like Sanjeev Kumar, Shashi Kapoor, Raakhee, Parveen Babi, Shatrughan Sinha, etc. and a screenplay-story by Salim-Javed. No wonder the minds of cine-goers were filled with happy anticipation.

Shortly after this announcement came another — "Shakti" — this one produced by Mushir-Riaz and directed by Ramesh Sippy, with three major talents coming together in a powerful, emotional subject — Dilip Kumar, Raakhee and Amitabh Bachchan.

And so the Big-Name game continues into bigger and vaster ventures. For all his fantastic achievements, which one would have expected to make him walk seven feet tall, Ramesh Sippy, normally a soft-spoken, modest man of few words, seemed to be reluctant to talk, to commit himself, to "get quoted," as he said. He generally shies away from interviews, publicity of any kind, and when I went to see him he was hidden behind a leather-bound edition of the screenplay of "Shakti", which made him seem even more unapproachable.

Neetu Singh Photograph : Girish Shukla

Sanjeev Kumar Photograph : Sanil

Here was a headline maker, I thought, a big name in the industry, who would much rather forget himself in work, work and more work than put it aside for a few minutes to talk about it.

What about the films that came before "Sholay"? "Andaz" and "Seeta aur Geeta"? They were super hits too, and "Sholay" only added to the success story of Ramesh Sippy. Would he always work with big names only? I asked.

"Not necessarily so. Amitabh and Amjad were not No. 1 when we started shooting "Sholay", neither is Sanjeev Kumar the topmost. No, I would not be able to comment on the star status of Sanjeev, or Shashi Kapoor, or anyone else, because I don't work with them that way at all. I never feel this is Sanjeev, so I must get him working like this, etc. The stars I work with have their specific, predetermined characters to play and we film the story on that basis."

"Does a multistar cast contribute to the success of a big-budget film?"

"As I have said before, a two-star film can run as successfully as a multistar one. There is no fixed rule or a magical secret formula to make super-hit movies, or even to make them reasonably successful."

Then what is the secret of Ra-

Continued on page 43

BROKEN BODIES DID NOT DEFEAT THEM

PHEROZA LALLY

Meher Castelino

"No more dancing," the doctors said to these two dedicated dancers who lay on the hospital cots, their bodies broken in accidents. But by their indomitable spirit they proved the doctors wrong

What happens if you are a dancer and your whole life depends on graceful body movements and one day it lies shattered in a hospital bed? Do you lie back and become a vegetable? Or do you put your years of disciplined training to use and command your body to obey? Ninety per cent of the dancers will answer the second question with an emphatic YES. This determination has helped many a dancer to achieve what the world would consider impossible.

Mention classical ballet dancing to anyone in India and there is only one name that leaps to the mind—Pheroza Lally—the only Indian ballerina trained at the world famous Bolshoi School of Classical Ballet Dancing in Russia. For Pheroza Lally "to live is to dance." Her every living, waking, breathing moment is a personal ballet. Her every movement is a graceful flutter of her elegant hands. For her nothing exists in the world except ballet.

Then, one black day (October 16, 1970), a few months after her glorious training in Russia, tragedy struck. A freak accident —the type one reads about but cannot believe. An accident that shattered Pheroza's swan-like body and laid her prone on the bed for months. Would it be the end of her career after spending such devoted hours in Russia, England and India? But the gentle, frail Pheroza was not like the legendary swan she had portrayed so often. She was a fighter and she came out a winner.

"On that fateful day in October I had practised for long hours and, as I normally did after a day's work, I went to hang my leotards to dry on the balcony. We lived in an old house on the 3rd floor. I still don't know how it happened. Maybe it was the exhaustion, but I imagined I was going to lie on my bed when actually I was leaning over the balcony!"

A loud thud and Pheroza's body was found by her sister 60 feet below. "Friends and family rushed me to a hospital where they refused me admission as I was bleeding from the mouth, and my pelvis, ribs, arms and head were injured. They felt I was gone already! But finally a head operation was performed reluctantly, but I lay unconscious for a week."

Pheroza Lally

All through the waking nightmare, Pheroza's father, who has been her guide, protector and friend, refused to think of his daughter on a hospital bed permanently. "I kept thinking positive. I prayed and said my daughter is resting and soon she will be on the stage. I never allowed a single negative idea to enter my mind. I kept projecting positive thoughts and images towards her."

A week later, Pheroza's first question on regaining consciousness was, "What am I doing here?" When they told her what had happened, her next question was, "Are my legs all right?" Surprisingly, not a bone in Pheroza's legs was broken. Encouraged by this fact, she firmly said, "I'm so glad I know I'll still be able to dance."

Doctors forbade any such thoughts. "I remember lying in bed with my ballet shoes close to me. Or sometimes I asked them to put them on my feet. They gave me such solace. I knew I would be on my feet again and nothing or nobody could stop me."

Two months later, physiotherapy was recommended. "I used to sleep with a rubber ring around my pelvis and every time I moved, my bones would creak. A piece of broken bone was removed from my right elbow, but fortunately the arm set in a shape that did not affect my ballet postures. A disfiguring part was my drooping right eyelid. I had to hold it up while reading and the doctors advised using a clip which would have been very unsightly. My father, a homeopath, put me on his medicines and within a month I was cured!"

Exactly 11 months after that day in October, Pheroza returned to the stage and to a thundering ovation — with cropped hair, but her graceful limbs intact and as fluid as before and she danced as she had never danced before.

"Strange, but I never even for a moment doubted that I would make it. All those months in bed I visualised mentally how I would bend and balance and practise every movement again. My ballet books kept me alive. My father and I would mentally choreograph my opening performance. I knew as long as I had my legs I had everything. For me my legs are more important than my face. I care for them and pamper them. The muscles, ligaments and tendons in my legs are my life. When I danced on that stage for the first time after 11 months I felt as if I was born again. But this time born a new person, with no complexes, inhibitions and fears!"

Once again in 1975 Pheroza was immobile for a year with a strained ligament in her toe which prevented her from using her feet. "It was from over-exhaustion and I was told not to use my legs if I wanted it to heal. But I could not sit still."

She practised all her movements on her knees, thereby relieving the strain from her toes. "I did the Yogic head stand for hours and performed all the ballet leg movements standing on my head. I just wasn't going to give up."

Doctors in India recommended surgery, but no guarantee of a cure. Her ballet class suffered, but dedicated parents kept it going while Pheroza and her father sat and instructed the pupils. After a year, a visit to England and a meeting with the world famous spiritual healer, the late Harry Edwards, brought life into Pheroza's weak toes.

"I couldn't believe my ears when after touching my toe for a few minutes he said 'get up and dance.' I had not used my toes for a year, but the next minute I was twirling all over

the room. I discarded the bandages and tape immediately and was ready to perform!"

Since 1975 Pheroza has been dancing supremely well. "And I know I'll go on doing it as long as I have the determination and will. If I don't dance, life will cease to have meaning for me."

Dancers like Ann Margaret, Sonal Mansingh, Pheroza Lally and others have all gone through death-defying experiences and have come out winners, while lesser mortals have withered under a sprained ankle. What makes them different? An iron determination or that extra something that makes the impossible possible for them!

SONAL MANSINGH

It had been raining steadily on the night of August 24, 1974 and the glistening Autobahn between Nuremburg and Bayreuth in West Germany lay straight like an endless arrow. An occasional car sped past. In a tiny Volkswagon driven by Dr. Geog Lechner sat his wife, one of India's most beautiful and talented Bharata Natyam and Odissi dancers —the vivacious, striking Sonal Mansingh—relaxing after one of her many lecture-cum-dance demonstrations given by her in Germany.

Suddenly, a deer shot across the highway. Dr. Lechner braked to save the animal but failed to save the car and his wife! The car skidded, turned turtle several times, both husband and wife were thrown out to the side of the road. Dr. Lechner rose unhurt and searched for Sonal along with other drivers who had stopped by to help. After a few minutes the mangled, crumpled body of Sonal Mansingh was found. A dancer never to dance again?

Wrong. For on April 28, 1975, like the phoenix, Sonal Mansingh rose from her near fatal accident to dance again as she had never danced before and once again regale her audiences all over the world with her art. Today, she talks freely about her unfortunate experience and occasionally shudders when she thinks of the agony she went through while waiting to return to her beloved art. The story of her super human fight for survival reads like a miracle.

"I don't have any recollection of the actual accident. I remember later being taken to the Erlangen Clinic which was closest to the highway and also the headquarters of Siemens. With great difficulty, a room was made available because a man who had a similar accident some months ago insisted on leaving. Unfortunately, he was not totally cured and I heard he returned two months later worse than before. After several X-rays and injections to deaden the pain, the crucial questions were asked —should they operate or resort to a plaster cast? The X-rays showed four broken ribs, damaged spine with a broken 12th vertlebra, a three-way break in the left collar bone and several bruises."

While the doctors deliberated, Sonal was left on a foam mattress for a few days. Then her husband decided in favour of the plaster cast which apparently proved to be the right decision.

The next step was to empty the stomach before applying the cast. "For a whole day three nurses tried to empty my stomach, but apparently the shock of the accident had been too much. Finally, when they succeeded, the doctors faced a mammoth task. Applying the cast meant resting my neck on one table, my legs on another and my body swinging freely in the middle. No pain killers were given because they wanted to know where exactly it hurt. The plaster cast stretched from my neck to my hips and weighed four kilos. After the first week they made me sit up and the whole universe seemed to spin around me!"

Conferring with doctors every day Dr. Lechner decided to take his wife to Montreal for treatment by Dr. Pierre Gravel. The journey to Montreal was an agonising experience for Sonal, because at one stage the captain of the Air Canada flight refused to carry a serious patient and she had to grit her teeth and walk the 20 steps up to the plane.

Once in Montreal, Dr. Gravel studied her X-rays, spoke with his German counterparts and felt that with a little help Sonal could move around maybe on a wheel chair, but to dance was unthinkable! Her only world lay shattered around her. "I had danced since I was seven years old. Bharata Natyam was my first love and then Odissi in 1965. I didn't want to live if I could not dance any more. I felt like a ghost in my cast. I just lay there, dependent on others for everything and practically a vegetable."

And then one day it happened. "I remember that day so well. Dr. Gravel came and stood at the foot of my bed and said, 'I'm afraid. . .' and my eyes grew bigger and bigger with fear. And he continued. . . 'I'm afraid you can dance again!' I nearly jumped out of my cast! But he continued, 'It may be next month or next year or many years later, I cannot promise when. You will nave to do everything as I advise.'"

From then onwards Sonal was his model patient and religiously followed his advice. Four months later the cast was removed. Simple exercises and a bit of Yoga were done. In March 1975 Sonal started her dancing from scratch! "The first day I could hardly stand in the traditional Bharata Natyam pose. When it came to lifting my leg I nearly wept. It was impossible. I was allowed only five minutes of dancing at first."

But the biggest change Sonal had to undergo was to give up her strict vegetarian diet and become a total non-vegetarian. It was essential to give her body all the proteins she had lost over the months. "My conversion to a non-vegetarian was celebrated with smoked salmon and champagne. I remember it took me half an hour to swallow the first morsel of fish although it was being washed down with glasses of champagne," she recollected. "But firmly I took the food as a medicine and realised it was for my own good."

Sonal Mansingh's accident brought about a total change in her as a person. "I realised how precious and dear life is and yet how brittle it can be. It has made me more determined to work harder and to live every moment to its fullest. As I lay on that hospital bed day after day, I watched only the ceiling above me. I couldn't read nor talk much but I got time to think. To think of life, which one doesn't have time for in everyday work. And then even the thinking sometimes stopped and I was in a gentle state of waiting, a suspended nirvana. I discovered that waiting can also be a great thing. Waiting can also be an art, and once I had accepted my condition it helped my recovery further."

Of course, Sonal Mansingh owes her new life to Dr. Pierre Gravel. His treatment comprised no operation but strictly maintaining a close watch on the patient and adhering to perfect timing, massages, manipulations and gentle tractions and this enabled her to recover speedily.

"Unfortunately, Dr. Gravel's form of treatment is not available in India or it could be a boon to millions of sufferers," Sonal regretted.

When Sonal Mansingh came back to life for the second time on the Rang Bhavan stage on that glorious day on April 28, 1975 the dance world rejoiced. The doyens of Indian classical dancing watched her 2½ hour performance with awe and admiration and marvelled at the heroic struggle the graceful dancer had put up to return to her art.

Sonal Mansingh

THE OPEN CLASSROOM CONCEPT

The Bureau of Continuing Education for Men and Women of Sophia College, Bombay, has pioneered the open classroom concept as an attempt to bridge the gap between the educational system as it exists and the ever-increasing areas of knowledge that are relevant and necessary to life today.

The Bureau finds that many of the fields people wish to know more about are not offered in the traditional system of education. With the open classroom concept the planners hope to provide a user-oriented programme of education. In order to achieve this, they would like help in formulating the programme.

Readers are requested to go through the list of courses to be offered and to respond to the questionnaire below.

SOPHIA COLLEGE BUREAU OF CONTINUING EDUCATION FOR MEN AND WOMEN

Courses to be offered.

1. Creative Writing	A practical course on the writing of prose and poetry.
2. Critical Appreciation Series	Art, poetry, fiction, cinema, music and dance.
3. Public Speaking	A beginner's course on the art of public speaking.
4. The Writer and His Work	Study of individual authors (Camus, Dostoevsky, Faulkner, Narayan, others).
5. Themes and Forms in literature	a) Writing by and about women. b) Protest literature. c) Identity: The literature of growth.
6. Interdisciplinary areas	a) Fiction into film.
7. Yoga and Physical Culture	Punjabi
8. Astronomy and its relation otherwise to astrology	
9. Understanding your children (for parents)	
10. Coping with your parents (for teenagers)	
11. Electronics for entertainment	A practical course on transistors, and simple circuitry.
12. Home appliances engineering	A short course on fixing common defects in household appliances.
13. What's New about New Maths (for parents)	An introduction to the concepts and framework of this area. It will help in not getting stuck on your children's homework.
14. Managerial mathematics	An introduction to operations research.
15. Public relations	
16. TV Programming	A short course in video taping short films.
17. Language Lab	Marathi, English, French.
18. Designing creative toys	A practical course in designing toys with commonly available materials.
19. Genetic Engineering	An introduction to a fascinating area of modern biology, where biological systems can be engineered at the gene level.
20. Adult Education (sponsored by employers)	
21. Pathology	
22. Food Technology	

QUESTIONNAIRE.

1. Indicate the courses that you would like to see offered in this programme (list course numbers) ————————

2. Indicate by a tick (✓) the most convenient time or times, the day for the lecture/practicals schedules.

Week days	Saturdays
2.00 p.m. — 4.00 p.m.	9.00 a.m. — 12.00 noon.
4.00 p.m. — 6.00 p.m.	2.00 p.m. — 4.00 p.m.
6.00 p.m. — 8.00 p.m.	6.00 p.m. — 8.00 p.m.

3. Course durations would vary from less than four weeks to three months, depending upon the frequency of the sessions, and the scope of the course selected. Indicate in order of preference.
   a) 1 session a week
   b) 2 sessions a week
   c) 3 sessions a week
   d) daily.

4. Any further suggestions that you may wish to add. ———

Name ———————— Qualifications ————————

Profession ———————— Address ————————

Age ———————— ————————

Sex ———————— Tel. No. ————————

DIVORCE

Continued from page 13

Movies, magazines and books portray a different culture, one that is alien to our marriage situation. The wife at home cannot play the roles extolled by the smart set."

Many educated women, though not all, have become conscious of their rights and the law. They are no more ever obliging participants in this unjust game of male domination and female subjugation.

Occupations outside the home have given women an independent economic status; they no more fear destitution after divorce. Over-worked working women are less tolerant of nasty men.

However, the average middle class woman is still a bundle of taboos and traditions and divorce is not common among these women. Divorce is largely confined to the upper-middle and rich classes. At the lowest rung, divorce is not legally secured. The husband merely deserts the wife, leaving her and the children destitute. The incidence of such illegal separations is quite high among the scheduled castes and scheduled tribes.

SOME SOLUTIONS

Mrs. H. M. Billimoria, social worker, suggests an intensive campaign by social welfare services in schools, colleges, offices and factories to detect trouble spots in the life of children as well as adults at an early stage. Miss Marie Lobo, Lecturer of Medical and Psychiatric Social Work at the Tata Institute of Social Sciences, agrees that once a case reaches the court, chances of reconciliation are very rare.

Family welfare centres are best to solve marital problems. "These walk-in clinics will save many a marriage from ruination. Early diagnosis by these clinics will nip the problem in the bud, as many of these problems can be tackled, they are not insoluble," she says.

Dr. (Mrs.) S. G. Dastoor says: "Many marriages fail because of sexual deviations and lack of basic sex education. Preparation for marriage is very necessary. Pre-marriage counselling and marriage counselling centres are a must. In counselling, the couple should be advised as to the realities of married life. They should be free to put forward their views, expectations. They should know all about the background of the partner. An atmosphere of openness and frankness should be created. Prevention of divorce will be the work of mental hygiene personnel. A city like Bombay does not lack in counselling centres. It is the public that has to be trained to use them. Only then can help be given in advance. And people should get away from cliches like 'do not wash your dirty linen in public'."

Finally, if the age of marriage is raised compulsorily to 21 and 25 years for girls and boys respectively, mature judgements about one's partner can be made.

FREE LEGAL AID: lack of publicity

FREE LEGAL AID IS THE ONLY MEANS BY WHICH THE POOR CAN HOPE TO SECURE JUSTICE, BUT FEW AMONG THEM KNOW THAT IT IS AVAILABLE TO THEM

The Federation of Women Lawyers is an all-India body, which was started in 1962. With its head office installed in Bombay, this organisation has its branches in Chandigarh, Delhi, Madras, Andhra Pradesh and Kerala. Apart from its other activities, what is significant is that in this organisation is also incorporated one of the few Free Legal Aid bodies in the country.

The Federation of Women Lawyers started free legal aid about four to five years ago, and in Bombay, until quite recently, it was headed by Mrs. Hariani who is herself an advocate practising in the High Court. About the working of the Bombay branch, Mrs. Hariani explained, "Anyone earning not more than Rs. 250 a month is eligible to seek free legal aid. If we find that it is a genuine case, then we help him or her."

The formal procedure is that the person is given a form to fill up, wherein the details of the case are asked for. The members scrutinise the case and then decide whether the person in question should be helped or not. Advice is, of course, given to the deserving, and if the case needs a court process, then that too is provided. "In such cases," said Mrs. Hariani, "even non-members help us out, and many lawyers have fought these cases free of charge, in whichever court they are working. Of course stamp paper fee, etc. the person has to pay from his or her pocket, but the rest of it is done free for them."

Obviously, such a body should be immensely popular, for there are millions in our country who genuinely need legal help, but who cannot afford the high rates that are demanded by some of the lawyers. And yet, it seems to appear that the Free Legal Aid body of the Federation of Women Lawyers is not as much of an alive and thriving organisation as one would expect it to be. One of the foremost reasons for this is the fact that it does not receive adequate publicity. Not enough of the right kind of people (those earning "not more than Rs. 250") even know that such an organisation exists. Said Mrs. Hema Nerurkar (also a member of the Federation and an advocate in Bombay), "It is true that our free legal aid needs wider publicity. We have realised this and we are planning on giving advertisements in newspapers, etc."

A couple of years ago, the organisation was functioning very smoothly and the response was excellent. It was noticed, however, that with the beginning of the State Legal Aid, the response to this body of the Federation, began to dwindle. "That is not to say of course, that the State Legal Aid should not be there," Mrs. Hariani explained. "It is, on the contrary, a good thing, but the fact remains that since then fewer and fewer people have been coming to us. More seem to go for the State Legal Aid."

At first glance, there seems to be an omission on the part of the free legal aid, and that is the assumption that such legal aid needs to be given in the lesser developed areas rather than in metropolitan cities like Bombay. When this question was posed to them, both Mrs. Hariani and Mrs. Nerurkar agreed, and also went on to add that this too had been in the minds of the Federation members for a long time and that they hope to be able to do something about it fairly soon.

And then, of course is the question of a proper organisation of the free legal aid body. Till recently, it was led by Mrs. Hariani in Bombay, but for some time now, the situation seems to be that there is no one to take charge of things, no proper office where the lawyers can be contacted. What is needed most of all is that someone should take the initiative and give the organisation the needed shot in the arm, so that its working is revived again, and the multitudes who need to be instructed in their rights in law and aided, can benefit from such an organisation.

A Laderle product. *Registered trademark of American Cyanamid Company.
Sista's-INC-915 /77

Devi

The Mehdi Hassan wave is out before it could build up. So much so that the low tide in his popularity has put extra confidence into Sabri Brothers (who have decided to settle down in India), sitarist-cum-gazal singer Rais Khan, who had a packed house performance (Mehdi was in town), and Jagjit Singh who sang in the Tejpal Hall, which is within hearing

DHARAM-HEMA will show their age

distance of Birla Hall, and that too on the same night as Mehdi's programme. Mehdi Hassan, after every peg, goes closer to Allah and Islam. The Islam khatre mein hai mood makes him eliminate all musicians — from Lata Mangeshkar to Kalyanji-Anandji — to finally crown the only true son of Islam, Naushad, as the greatest music maestro of them all.

And Runa Laila, when and if she comes to India, will come with the extra baggage of husband Javed Kaiser, student son of Khwaja M. Kaiser, permanent representative of Bangladesh in the United Nations.

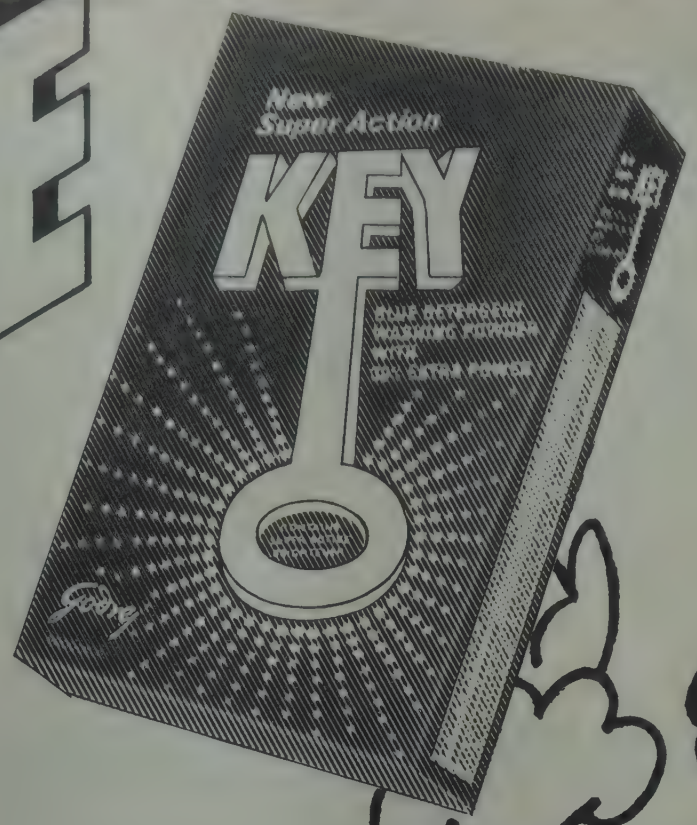
* * *

Mushir-Riaz, producers of two successive flops, "Bairag" and "Mehbooba", they say, will either become Hollywood type producer magnates with their trio of muhurats, five full-page ads and cocktails with lunch at the mahurats, or they will be two kadka dreamers straight out of Aesop's fables, left with the three bony horses of the "Rajput" mahurat.

* * *

O. P. Ralhan wants everything imported for Baldev Khushkarna, sorry, Pushkarna's "Samson and Delilah" — wigs from Paris, horses from Arabia, etc. but what about the taut thighs and muscles of Victor Mature or the seductive face of Hedy Lemarr? Unless, of course, he gets a a tough dummy double for Dharam's loosely knit, aging thighs. But what about Hema? Hema Malini, the dancing star from the South, with one constant date Dharam, and two hobbies of sitar and Bharat Natyam? She can never look anything but rapidly on the decline

FREE



KEY detergent with BIZ Cleaning Powder

With every Biz pack weighing	you get FREE a Key pack weighing
500 g.	50 g.
600 g.	50 g.
1.2 kg.	50 g.
3.0 kg.	100 g.

HURRY! Offer open till stocks last.

A Godrej Product

BIZ for a clean saving!

RAMESH SIPPY: MAKER OF MULTISTARRERS

Continued from page 37

mesh Sippy becoming the big name that he is?

"No secret really," Ramesh said. "Maybe you could say I've got a good team of workers, that I am lucky, that I plan carefully and, most importantly, that I work very hard.

"Yes, big names and stars in a multistar movie are a big help to the director. For one thing, there is no need to waste time introducing unknown faces. You see, the minute Amitabh comes on, there is instant identification with him. I need not waste time getting the audience to accept the actor in the role. The time factor is important. Amjad was a totally new name, but if I had brought in unknown or only moderately known artistes to play the roles played by Amitabh and Dharam, things would have capsized.

"Two, multistarrers are now no more the unique thing they were when 'Sholay' rolled out, rather they are becoming the rule. But this makes our work as directors, our efforts to make box-office hits, more difficult.

"Preplanning? One cannot work with water-tight schedules in filming. Not like in the West, where everything is scheduled to the last detail. Here we are flexible and, being an emotional people, it helps to be flexible. "What about Hema Malini and Neetu Singh? Unfortunate events always enter into film making. Another reason why one has to be flexible. Hema dropped out of 'Shaan', which was unfortunate, but we cannot stop shooting the project because of that. And Neetu Singh, I was very keen on her because she has proved her talent in her recent films. I met her mother; but found that there was a problem of dates. Which is a pity really, because Neetu is shaping out real fine now. But what can be done? The shooting must go on!"

Shashi Kapoor

Shatrughan Sinha

Parveen Babi

STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT NEWSPAPER

EVE'S WEEKLY

FORM IV

(See Rule 8)

1.	Place of Publication	: Bombay
2.	Periodicity of its publication	: Weekly
3.	Printer's Name	: **MR. R. S. SARANGAN**
	Nationality	: Indian
	Address	: 10/80, "Dharma Pratap", Garodia Nagar, Bombay-400 077
4.	Publisher's Name	: **MR. J. C. JAIN**
	Nationality	: Indian
	Address	: "Anita", Mount Pleasant Road, Bombay-400 006
5.	Editor's Name	: **MRS. GULSHAN EWING**
	Nationality	: British
	Address	: Belle View, 85, Warden Road, Bombay 400 036

NAMES & ADDRESSES OF INDIVIDUALS WHO OWN THE NEWSPAPER & PARTNERS OR SHAREHOLDERS HOLDING MORE THAN 1% OF THE TOTAL CAPITAL

1.	**SHRI JUGALKISHORE SOMANI**	Shreeniketan, 6th floor, 99, Netaji Subhash Road, Bombay-400 002.
2.	**SMT. MANORAMADEVI SOMANI**	Shreeniketan, 6th floor, 99, Netaji Subhash Road, Bombay-400 002
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6.	**SHRI B. C. VENKATESH**	Peraj Building, Bombay Samachar Marg, Bombay-400 023

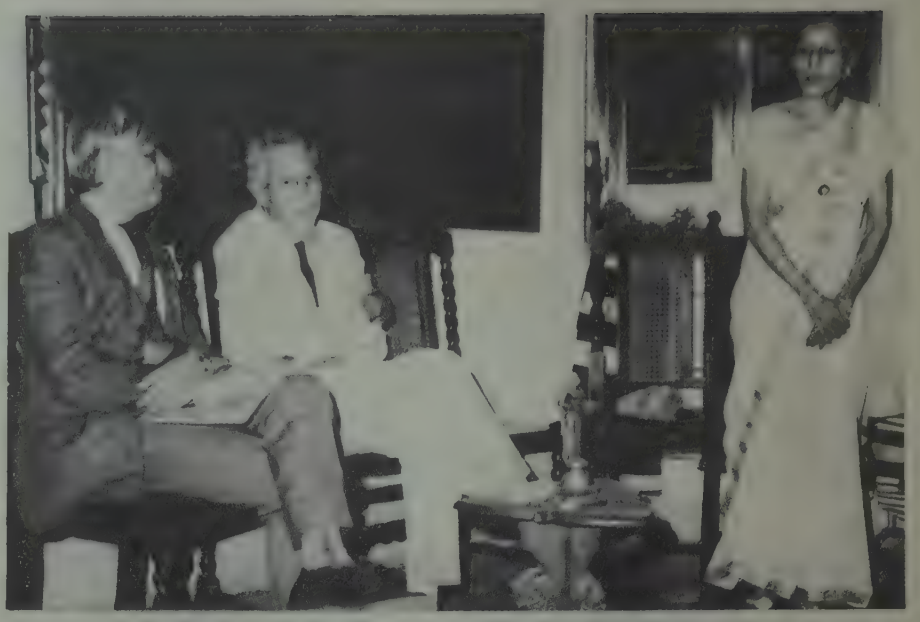
I, J. C. Jain, hereby declare that the particulars given above are true to the best of my knowledge and belief.

March 11, 1978

Sd/- J. C. Jain,
Signature of the Publisher.

people and events

A reception was held on board the T. S. Jawahar in Bombay to mark its 12th commissioning anniversary. Pic. shows Vice-Admiral Gandhi, Flag Officer Commanding-In-Chief, Western Naval Command, cutting the cake. Standing with him (from left) are Mr. T. K. Jhuremalani of PIB, Bombay, a guest, Captain G. S Ahuja, Captain Superintendent T. S. Jawahar, and Mrs. Gandhi.



Mr. S. P. Godrej, (ext. left) inaugurated the Exhibition of Himalayana held to mark the golden jubilee of the Himalayan Club in Bombay. Mrs. Leela Dayal's (ext. right) collection of Himalayan art was displayed at the show. Mr. R. E. Hawkins, vice-president of the Club, is in the centre.

RIGHT: At the reception held by the Consul-General for Iraq Mr. S. Al-Kassar and Mrs. Al-Kassar in Bombay, are seen (from left) Mrs. S. El-Ejel, wife of the Syrian consul-gen., Mr. and Mrs. Al-Kassar, Mr. Essa Al-Essa, Consul-General for Oman, Mrs. Sethna and Dr. H. N. Sethna.

LEFT: Zeenat Aman lighting the diya at the inauguration of the Bindiya Beauty Boutique, Welcomhotel Maurya, Delhi. With her is Mrs. Kusum Dutta, in-charge of Bindiya.

BELOW: Mrs. Sharadha Mukherjee, Governor of Andhra Pradesh, was the chief guest at the Installation Night of the Twincity Jaycees held in Hyderabad. Pic. shows the first lady of Twincity Jaycees, Mrs. Veena Khatter, garlanding the Governor, while president Rajinder Khatter, vice-president (elect) Ranga Rao and president (elect) Harbans Singh look on.

At the Banasankari Women's Club in Bangalore are seen (from left) Lalitha Gopalaswamy, Ramaa Murthy, filmstar Bharathi Vishnuvardhan, who inaugurated the exhibition, Pramila Shankar, vice-president, Tara Rao, jt. secretary, and Vasanthi Rao, president.

ABOVE: At the "Holland Surprise" organised by the Netherlands National Tourist Office in cooperation with KLM Royal Dutch Airlines in Calcutta, are seen (from left) Mrs. Celine Pereira, Mrs. & Mr. Sujan Das Gupta (Sinclairs), Dr. L. Coelho, Mr. Al Pereira, Regional Manager, East India & Bangladesh, KLM, Mr. Coelho and Mr. D. Obenhuysen, leader of the "Holland Surprise" Presentation Team — KLM, Amsterdam.

bombay

As part of its golden jubilee celebrations, the Himalayan Club organised an exhibition of rare and exclusive Himalayan arts and handicrafts. All exhibits were the personal collections of the late Mr. Harishwar Dayal and Mrs. Leela Dayal, one of the more active life members of the club. Mr. S. P. Godrej inaugurated the exhibition.

Displayed at the exhibition were skilfully preserved paintings, textiles, woodwork, metalware, carpets, costumes and other handiwork from every section of the Himalayan region, extending from Kashmir to NEFA, accumulated over the years.

* * *

The Medical Service Committee of the Rotary Club of Bombay organised a multi-diagnostic camp at the Johnson & Johnson factory at Dharavi.

A total of 3,283 patients were examined and given free treatment and medicines by 14 leading doctors, among them three women doctors, assisted by a large number of interns from hospitals in Bombay.

Treatment and follow up work by the doctors continued for four weeks.

* * *

Sanjivani's cyclone relief collection has crossed the Rs. six lakhs mark, the donors ranging from merchants to schoolchildren. The money is being used to build homes for those affected and help artisans by replacing their tools, besides distributing foodgrains.

Sanjivani has moved to new premises at A1/A2 2nd floor, Everest, Near Famous Cine Laboratory, Tardeo Road, Bombay 400 034.

* * *

Lotus Trust's new house for foundlings, "Shishu Niketan", was inaugurated by Mrs. Shanti Sadiq Ali. It will be managed by the Maharashtra State Women's Council.

The accent in the Home is on simplicity. Only the basic and practical items of life have been provided and it is hoped that the Home will grow along with the children. The children from Shishu Niketan will attend the nursery at Bapnu Ghar, which is also managed by the Council.

Mrs. Saroj Apte, president of the Council, welcomed Mrs. Sadiq Ali, Mrs. Usha Sathe, vice-president presented flowers and Mrs. Mahboob Nasrullah, convener of the group, proposed a vote of thanks. Mrs. Zeena Sorabjee, a trustee of the Lotus Trust, also spoke on the occasion.

* * *

At the Annual Convocation of the KC College of Management Studies, Prof. Ram Joshi Vice-Chancellor, Bombay University, in his Convocation Adddess, noted with appreciation the fact that KC College was the first to train students in professional courses. Pointing out that Indian universities had slowly started conducting specialised courses, he referred to the fundamental importance of an overall liberal education as the starting point, and the dangers of overspecialisation.

Mr. J. C. Jain, Managing Director, Eve's Weekly Ltd., and chairman, Advisory Body, Bombay College of Journalism, (run by the KC College) said that the College always produced excellent journalists who could compete with the best in the field.

Mr. G. T. Balani Director, K. C. College of Management Studies, gave the Annual Report of the College.

delhi

Delhi Ikebana International held an exhibition of flower arrangement at the Convention Hall, Ashoka Hotel. Some exquisite creations were on display and the capital's beautiful blooms were used to great advantage. Begum Abida Ahmed, who is herself trained in Ikebana, inaugurated the exhibition.

* * *

Welcomhotel Maurya had two glittering openings — The Takshila Supper Club and The Bindiya Beauty Boutique. The Takshila, situated on the top of the hotel, has a lovely view and a most sophisticated decor. Franz Keller, who owns a farm-cum-restaurant in Germany, and who has made a great name for himself in the culinary circles of the world as one of the leading exponents of "Nouvelle Cuisine", cooked a delectable dinner for the exclusive guests at the inauguration. Franz Keller is here to learn Mughal cooking. The party was hosted by Mr. Kanwal Malhotra, general manager, Maurya, and Mrs. Rita Malhotra.

Zeenat Aman opened the Bindiya Beauty Boutique. This opening was followed by a fashion-cum-beauty show organised entirely by the staff of Bindiya.

calcutta

The Netherlands National Tourist Office, in cooperation with KLM Royal Dutch Airlines, presented "Holland Surprise", a special function, at Oberoi Grand, Calcutta. Mr. Parimal Mitra, Minister for Tourism, West Bengal and Mr. Prasanta Sur, Minister for Municipal Service, West Bengal attended the function. An audio-visual and a film show on tourism development in Holland were exhibited and were followed by cocktails.

bangalore

The third anniversary of the Banasankari Women's Club, Bangalore, was celebrated with an exhibition-cum-sale of handicrafts made by the members of the Club, as well as a programme of cultural entertainment. Mrs. Bharathi Vishnuvardhan, well-known Kannada filmstar, inaugurated the exhibition. It consisted of intricate items in bamboo basketry, flower arrangement, embroidery and jute work.

* * *

The Quota International Inc. have formed a Chapter in Bangalore. Mrs. Joyce Frenn of Australia was in Bangalore on the occasion. The chapter has Mrs. Laxmi Nizamuddin as president, Mrs. Iris Gonsalves as secretary, Chaya Srivatsa as associate secretary and Mrs. Dechu Moola as treasurer.

kerala

A 25-member deputation from the Kerala Fishermen's Union, Trivandrum, led by Mr. Wilfred Sebastian, president of the union met the Chief Minister, Mr. A.K. Antony, and handed over to him the draft of a bill seeking to provide for the development of fisheries and the welfare of fishermen and women of Kerala. Mr. Sebastian is a leading advocate of the Kerala bar, hailing from the fishermen's community and is one who identifies with the aspirations of his class. In drafting the Bill, he has taken care to incorporate progressive ideas from the laws relating to fishing in countries like the Netherlands and Philippines. It aims at freeing the community from the insecurity, exploitation and indebtedness in which it now finds itself.

world of eve

VIMAL KAMATH

Assistant Manager of the Hind Musafir Agency, Mrs. Vimal Kamath's real vocation is as Officer Commanding (Training), Women's Wing of Home Guards, Greater Bombay. She joined this organisation in 1949 as a trainee and was declared the best cadet in the first batch of female trainees. She took a keen interest in nurturing the organisation till she had to leave when she got married.

However, after she returned from abroad in 1962, she has been active again in this field. Besides training she has rendered invaluable service in mobilising and leading the Women Home Guards in manning telephone exchanges, wireless communications, and in the care and nursing of patients in various hospitals. And she has led Women's Home Guards at the Republic Day parade almost every year.

Today, Mrs. Kamath is regarded as the guiding spirit of the women's wing of the Home Gaurds.

VINITA SETH

Vinita Seth, who has recently opened a beauty salon in Delhi, is a highly qualified beautician and hairdresser. She did a course at the Morris School of Hair Dressing, London, last year and was the only Indian student in the school. She is also a Diploma holder from the World Federation of Supreme Hair Dressers. "A hair cut has to suit a woman's face and personality," she says. "In my salon, I try to convince my customers of this." Vinita takes a personal interest in her customers and does most of the facials herself.

She does not hesitate to style their hair if they so desire or when there is a rush in the salon.

Mrs. Seth also conducts diploma courses in her salon and claims that her method of teaching is simpler than in most other places.

Vinita prepares certain face lotions herself. She wants to go abroad again to do a proper course in cosmeticism.

Vinita also has a men's section in her salon and has trained men to look after it

madam im adam

A coupla Sundays ago, honey, my doorbell reacted to a thumb and I opened up to see who it was.

In walked Dinesh, a buddy of mine. This guy's a senior copywriter in the advertising racket. What he scribbles sells everything from tonics to tractors. He's a real smart laddie, up on his toes from sunup to sundown. He has one other aptitude. He can sink his head in a barrel, drink it dry and slap the cost on his expense account. His cheery, "Hiya, pal," lifted my spirits so much, I felt like going out and buying a jar of face cream.

* * *

Knowing him, I put whisky and soda at his elbow. I said, "Good to see you, Dinesh. What brings the mighty advertising moghul to my humble abode?"

He took a generous gulp of whisky and said, "Whenever I talk to you, Confucius, I always walk outa here with the makings of an idea in my head."

"You're stretching it a bit," I said. "What I don't know about Advertising would fill a library."

"Maybe," he said, "but you have a slick way of stringing words together. And don't forget, words are my business."

* * *

Just then Phyllis came in and said, "Hello, Dinesh, it's sweet of you to call." He rose, bent and kissed her hand. "My pleasure," he said. "And look at you — as fresh as a full-blown orchid."

Phyllis said, "Now if only you weren't a copywriter, I'd believe you."

I agreed with her. These advertising guys are so smooth their beds don't nave time to get cold. "Darling," I said, "it's what these guys call sales strategy. When they're not selling calculators, they're selling their charm. It keeps customers happy and boosts the sales graph."

"Listen, stupid," said Dinesh amiably. "If you don't know your wife is beautiful, you should be lying on a couch answering questions about your childhood."

"Oh, I know she's beautiful all right," I said, "but I've never heard it said the way you advertising guys say it."

Dinesh went back to his whisky, raised his glass and said, "Here's gold in your bridgework." Then he downed his drink in one and reached for the bottle.

* * *

The doorbell pealed again. It was another close friend of mine — this time a girl called Shanti, a glamorous doll of twenty-two. "Welcome, angel," I said and drew her in. Then I introduced her to Dinesh. His eyes lit up the room and he gazed at her like a holy man gazes at a shrine. Boy, I thought, if this isn't love at first sight, I've been blind from birth. Phyllis noticed it too because she winked at me.

Shanti goes for wine, so Phyllis gave her a glass. His voice dripping with adoration, Dinesh said, "Shanti, you fascinate me. Tell me every little thing about yourself."

This, I figured, is what these guys call the "hard-sell" technique. Get straight to the heart of the matter. Grab the facts and salt the winners away in your quiver.

* * *

Most girls like flattery, so Shanti obliged. "There's not much to tell," she said. "I'm a working girl. Junior secretary in a plastics firm. I live with my widowed mother in Santa Cruz. I've an elder brother who's in a bank and a younger sister who's attending commercial school. Anything else?"

"Sure," said Dinesh. "What are your hobbies?"

"Oh," said Shanti, "I love swimming, I ride a little, fool around with a guitar. I like all types of wines and never say no to seafood."

Our glasses were empty, so Phyllis refilled them.

"Dinesh," I said, "lemme tell you one more thing about Shanti. She's the most straightforward, forthright girl who ever looked into a mirror."

"What books do you read?" he asked.

"Oh. Harold Robbins, Irving Wallace, Arthur Hailey — but at the moment I'm concentrating on Havelock Ellis."

"See?" I said, "what did I tell you?"

Dinesh said, with feeling, "Shanti, you're **my** kinda girl."

We spent a pleasant hour and then they got up to leave. Together! Just when he was outside my door, I called him back. I went in and returned with a book. "Here's a present for you, old chap." Title: ALL YOU NEED TO KNOW ABOUT WINES. "What's the next move in your campaign?" I asked.

"Don't know yet," he said. "I guess I'll run a banner up the flagpole and see if she salutes."

Now what the hell did that mean?

G'bye now!

Adam

next week

Eve's Weekly

ISSUE OF MARCH 18

JAZZ YATRA

Bombay recently hosted a successful, much-acclaimed jazz festival featuring leading jazz personalities and groups from all over the world. A coverage of the Jazz Yatra, and exclusive interviews with the two women participants.

THE CASE AGAINST STUNNING

Moves are afoot to make it possible for animals to be butchered without being stunned beforehand. Investigation into the religious/political pressures that are involved.

BALLETS FOR RELIEF

A pictorial feature on the famous Ram Lila and Sur Das ballet performances by the Shriram Bharatiya Kala Kendra of New Delhi, to be held in March to raise funds for the cyclone victims of A.P.

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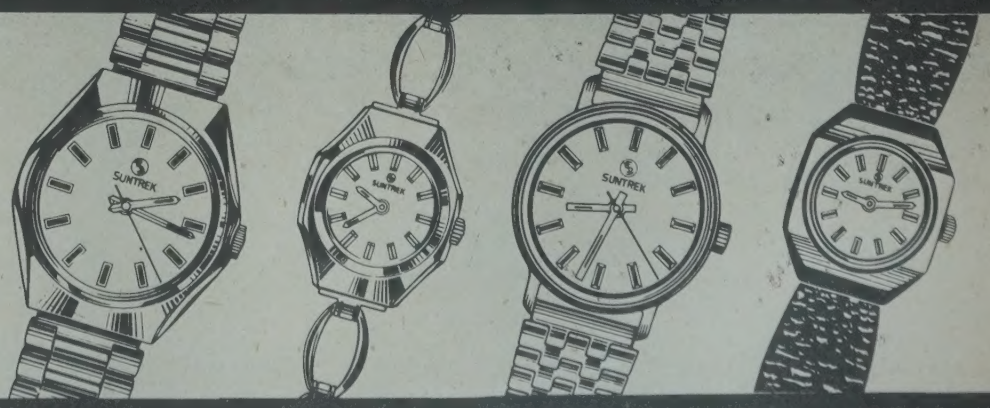

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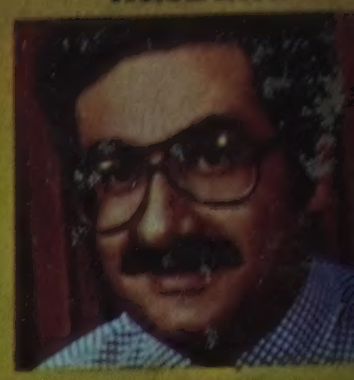

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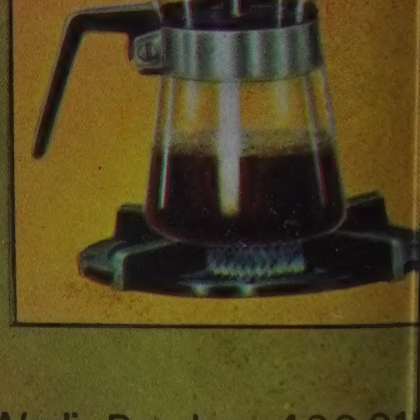

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